

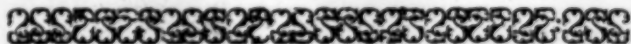


CONSTITVTIONS AND CANONS *Ecclesiasticall.*

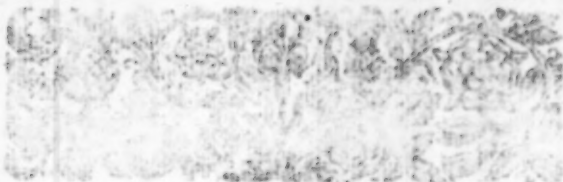
Treated vpon by the Bishop of London, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Cleargy of the sayd Prouince :

And agreed vpon with the Kings Maiesties License in their Synode begun at London Anno Dom. 1603. And in the yeere of the Raigne of our Soueraigne Lord IAMES by the Grace of GOD King of England, France and Ireland the first, and of Scotland the 37.

¶ And now Published for the due obseruation of them by his Maiesties Authority vnder the Great Seale of ENGLAND.



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BONHAM NORTON and JOHN BILL,
Printers to the Kings most Excellent
Majestic. 1628.



CONSTITUTIONS AND CANONS

English

Ordered upon by the Bishop of London
for the Bishop of the Consecration for the
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By the Bishop of the Consecration for the
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PRINTED BY J. B. LONDON
FOR J. B. LONDON
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FOR J. B. LONDON



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1871

Received of the
Hon. Secy of the Navy
the sum of \$1000
for the purchase of
the land at
the mouth of the
River
the sum of \$1000
for the purchase of
the land at
the mouth of the
River
the sum of \$1000
for the purchase of
the land at
the mouth of the
River

Wm. B. Smith



HAMES, by the grace of God King
of England, Scotland, France, and
Ireland, defender of the faith, &c.
To all to whom these Presents shall
come, Greeting . Whereas our Bishops, Deanes
of our Cathedrall Churches, Archdeacons, Chap-
ters and Colledges, and the other Clergie of euey
Diocesse within the Prouince of Canterbury, be-
ing summoned and called by vertue of our Writ di-
rected to the most reuerend Father in God IOHN
late Arch-Bishop of Canterbury, and bearing
date the 31. day of Ianuary in the first yeare of

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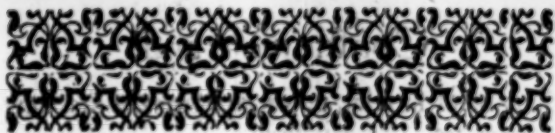
our

our Raigne of England, France and Ireland, and
of Scotland the 37. to haue appeared before him in
our Cathedrall Church of Saint Paul in London the
20 day of March then next ensuing, or elsewhere,
as he should haue thought it most conuenient, to
treat, consent and conclude vpon certaine difficult,
and vrgent affaires mentioned in the same Writ,
Did thereupon at the time appointed, and within
the Cathedrall Church of Saint Paul aforesaid, as-
semble themselves and appeare in Conuocation for
that purpose, according to our said Writ before the
right Reuerend Father in God Richard, Bishop of
London, duely' vpon a second Writ of Ours dated
the 9. day of March aforesaid) authorized, appoin-
ted and constituted, by reason of the said Archbishop
of Canterbury his death President of the said
Conuocation, to execute those things which by Ver-
tue of our first Writ did appertaine to him the said
Archbishop to haue executed if he had liued: We
for diuers vrgent and weighty causes and considera-
tions vs thereunto especially mouing, of our speciall
grace, certaine knowledge, and meere motion did
by vertue of our Prerogatiue Royall and supreme
Authority in causes Ecclesiasticall giue and grant by
our seuerall Letters Patents vnder our great Seale
of England, the one dated the 12. day of Aprill
last past, & the other the 25. day of Iune then next
following,

following, full, free, and lawfull liberty, lycence,
power, and Authority unto the sayde Bishop of
London President of the said Conuocation, and to
the other Bishops, Deanes, Archdeacons, Chapters
and Colledges, and the rest of the Clergy before men-
tioned of the said Prouince, That they from time to
time during our first Parliament now prorogued,
might conferre, treatate, debate, consider, consult and
agree of, and vpon such Canons, Orders, Ordinances
and Constitutions, as they should thinke necessary
fit, and conuenient for the honor and seruice of Al-
mighty God, the good and quiet of the Church, and
the better gouernement thereof to be from time to
time obserued, performed, fulfilled and kept as well
by the Arch-bishops of Canterbury, the Bishops
and their Successours, and the rest of the whole
Clergy of the sayde Prouince of Canterbury in
their seuerall callings, Offices, Functions, Ministe-
ries, Degrees and administrations, as also by all
and euery Deane of the Arches, and other iudges
of the said Archbishops Courts, Gardians of Spiri-
tualties Chauncellours, Deanes & Chapters, Arch-
deacons, Commissaries, Officials, Registers and all
and euery other Ecclesiasticall Officers, and their
inferiour Ministers whatsoeuer of the same Pro-
uince of Canterbury in their and euery of their di-
stinct Courts, & in the order & maner of their &
euery

euery of their proceedings; and by all other persons within this Realme, as farre as lawfully being members of the Church, it may concerne them, as in our said Letters Patents amongst other clauses more at large doth appeare. Forasmuch as the sayd Bisshop of London, President of the sayd Conuocation and others the sayd Bishops, Deanes, Archdeacons, Chapters and Colledges, with the rest of the Clergie hauing met together at the time and Place before mentioned, and then & there by vertue of our said authority granted vnto them, treated of, concluded, and agreed vpon certaine Canons, Orders, Ordinances and Constitutions, to the end and purpose by Vs limmited and prescribed vnto them, and haue thereupon offered & presented the same vnto Vs, most humbly desiring Vs to giue our Royall assent vnto their sayd Canons, Orders, Ordinances, and Constitutions, according to the forme of a certaine Statute or Acte of Parliament made in that behalfe in the xxv. Yeere of the Reigne of King HENRY the eight, and by our sayd Prerogatiue Royall, and supream Authority in causes Ecclesiasticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the same: the Tittle and Tenour of them being word for word as ensueth.

Constitutions



Constitutions and Canons Ecclesiastical
treated by the Bishop of London,
President of the Conuocation for the Province
of Canterbury, and the rest of the Bishops
and Cleargie of the said Province: and agreed
vpon with the Kings Maiesties Licence in their
Synode begun at London,
Ann^o Dom. 1603.

*And in the yeere of the Reigne of our Soue-
raigne Lord IAMES by the grace of God,
King of England, France and Ireland the
first, and Scotland, the 37.*

Of the Church of England.

I.

*The Kings Supremacie ouer the Church of England,
in causes Ecclesiasticall, to be maintained.*

AS our duty to the Kings most Excellent
Maiesty requireth, we first decree
and ordaine, That the Archbishop of
Canterbury, (from time to time all Bi-
shops of this Prouince, or Deanes,
Archdeacons, Vicars, & all other Ecclesiasticall per-
sons, shal faithfully keep & obserue, & (as much as in
them lieth) shall cause to be obserued and kept of o-
thers, all and singular Lawes & Statutes made for the
restoring to the Crowne of this Kingdome, the anci-
ent Iurisdiction ouer the State Ecclesiasticall, & abo-
lishing

C

Constitutions and

lishing of all forreine power repugnant to the same. Furthermore, all Ecclesiasticall persons hauing cure of soules, & all other Preachers, and Readers of Diuinity Lectures, shall to the vttermost of their wit, knowledge and learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times euery yeere (at the least) in their Sermons and other Collations and Lectures, That all vsurped and forreine power, forasmuch as the same hath no establishment nor ground by the Law of God) is for most iust causes taken away and abolished: and that therefore no manner of obedience and subiection within his Maiesties Realmes and Dominions, is due vnto any such forreine power: but that the Kings power within his Realmes of England, Scotland, and Ireland, and other his Dominions and Countreys, is the highest power vnder God, to whom all men, as well Inhabitants, as borne within the same, doe by Gods Lawes owe most loyalty and obedience, afore and aboue all other Power and Potentates in the earth.

II.

Impugners of the Kings Supremacy censured.

VVHosoever shall hereafter affirme that the Kings Maiesty hath not the same authoriry in causes Ecclesiasticall, that the godly Kings had amongst the Iewes, and Christian Emperors in the Primitive Church, or impeach in any part his regall Supremacy in the said causes restored to the Crowne, and by the Lawes of this Realme therein established, let him be excommunicated *ipso facto*, and not restored but onely by the Archbishop after his repentance
and

Canons Ecclesiasticall.

and publique reuocation of those his wicked errors.

III.

The Church of England a true and Apostolicall Church.

WHosoever shall hereafter affirme that the Church of England by Law established vnder the Kings Maiestie, is not a true and Apostolicall Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop after his repentance and publique reuocation of this his wicked error.

IV.

Impugners of the publique worship of God established in the Church of England censured.

WHosoever shall hereafter affirme that the forme of Gods worship in the Church of England, established by the Law, and contained in the Booke of common Prayer, and administration of Sacraments is a corrupt, superstitious, or unlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance and publique reuocation of such his wicked errors.

V.

Impugners of the Articles of Religion, established in the Church of England censured.

WHosoever shall hereafter affirme that any, of the nine and thirty Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at L O N D O N, in the yeere of our Lord God,

Constitutions and

one thousand five hundred sixty two, for the auoiding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious or erroneous, or ſuch as hee may not with a good conſcience ſubſcribe vnto: let him bee excommunicated *ipſo facto*, and not reſtored, but onely by the Archbiſhop, after his repentance and publique reuocation of ſuch his wicked errors.

VI.

Impugners of the Rites & Ceremonies eſtabliſhed in the Church of England cenſured.

VVHoeuer ſhall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law eſtabliſhed, are wicked, Antichriſtian, or ſuperſtitious, or ſuch as being commanded by lawfull authority, men who are zealouſly and godly affected, may not with any good conſcience approoue them, uſe them, or as occaſion requireth ſubſcribe vnto them, let them bee excommunicated *ipſo facto*, and not reſtored, vntill he repent and publicly reuoke ſuch his wicked errors.

VII

Impugners of the government of the Church of England by Archbiſhops, Biſhops, &c. cenſured.

V. V Hoeuer ſhall heereafter affirme, that the government of the Church of England vnder his Maieſtie by Archbiſhops, Biſhops, Deanes, Archdeacons, and the reſt that beare Office in the ſame, is Antichriſtian or repugnant to the word of God: let him bee excommunicated *ipſo facto*, and
ſo

Canons Ecclesiasticall.

so continue vntill hee repent and publickely reuoke such his wicked errors.

VIII.

Impugners of the forme of consecrating and ordering Arch-Bishops, Bishops, &c, in the Church of England censured.

WHosoever shall hereafter affirme or teach, that the forme and manner of making and consecrating Bishops, Priests, or Deacons, containeth any thing in it, that is repugnant to the word of God or that they who are made Bishops, Priests, or Deacons in that forme, are not lawfully made, nor ought to be accounted either by themselves or by others to be truly either Bishops, Priests, or Deacons, vntill they haue some other calling to those diuine Offices, let them be excommunicated *ipso facto*, not to bee restored vntill he repent and publickely reuoke such his wicked errors.

IX.

Authors of Schismes in the Church of England censured.

WHosoever shall hereafter seperate themselves from the Communion of Saints, as it is approued by the Apostles rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to bee prophane and vnmeet for them to ioyne within Christian profession: let them be excommunicated *ipso facto*, and restored, but by the Arch-Bishop, after their repentance and publike reuocation of such their wicked errors

Constitutions and

X.
Maintainers of Schismatickes in the Church of England censured.

VVHosoeuer shall heereafter affirme, That such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take vnto them the names of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burthen of certaine grieuances imposed vpon the members thereof before mentioned by the Church of England, and the Orders and Constitutions therein by Law established: let them be excommunicated, and not restored vntill they repent and publickely reuoke such their wicked errors.

XI.

Maintainers of Conuenticles, censured.

VVHosoeuer shall heereafter affirme or maintaine, That there are within this Realme, other meetings, assemblies or Congregations of the Kings borne Subiects, then such as by the Lawes of this land are held and allowed, which may rightly challenge to themselves the name of true and lawfull Churches: let him be excommunicated and not restored but by the Arch-Bishop, after his repentance and publicke reuocation of such his wicked errors.

Maintainers

Canon s Ecclesiasticall.

XII.


Maintainers of Constitution made in conuenticles, censured.

WHosoever shall hereafter affirme that it is lawfull for any sort of Ministers and Lay persons or either of them to ioyne together, and make Rules, Orders, or Constitutions in causes Ecclesiasticall without the Kings authority, and shall submit themselves to be ruled and gouerned by them: let them bee excommunicated *ipso facto*, and not be restored vntill they repent, and publikely reuoke those their wicked and Anabaptistickall errors.

Of Diuine Seruice and Administration of the Sacraments.

XIII.

Due celebration of Sundayes and Holy-dayes.

 **A**LL manner of persons within the Church of England shall from henceforth celebrate and keepe the Lords day, commonly called Sunday, and other Holy dayes according to Gods holy will and pleasure, and the Orders of the Church of England prescribed in that behalfe, that is in hearing the word of God read and taught, in priuate and pulque prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath beene, in often times receiuing the Communion of the body and blood of Christ, in visiting of the poore and sicke, vsing all good and sober conuersation.

The

Constitutions and

XIII.

The prescript forme of Divine Service to bee used on Sundayes and holy dayes.

THE Common prayer shall bee said or sung distinctly & reuerently vpon such dayes as are appointed to be kept holy by the Booke of Common prayer, and their Eues, and at conuenient and vsuall times of those dayes, and in such place of every Church as the Bishop of the Diocesse, or Ecclesiasticall Ordinarie of the place shall thinke meete for the largenesse or straitnesse of the same, so as the people may be most edified. All Ministers likewise shall obserue the Orders, Rites, and Ceremonies prescribed in the Booke of Common prayer, as well in reading the holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof.

XV.

The Letany to be read on Wednesdayes and Frydayes.

THE Letanie shall bee said or sung when, and as it is set downe in the Booke of Common Prayer, by the Parsons, Vicars, Ministers, or Curates in all Cathedrall, Collegiat, Parish Churches, and Chappels in some conuenient place, according to the discretion of the Bishop of the Diocesse, or Ecclesiasticall Ordinary of the place. And that wee may speake more particularly, vpon Wednesdayes and Fridayes weckely, though they bee not Holy dayes, the Minister at the accustomed houres of Service, shall resort to the Church and Chappell, and warning

Canons Ecclesiasticall.

ning being giuen to the people by tolling of a bell, shall say the Letanie prescribed in the Booke of Common prayer: whereunto we with euery Householder dwelling within halfe a mile of the Church, to come or send one at the least of his household fit to ioyne with the Minister in prayers.

XVI.

Colledges to vse the prescript forme of Diuine Seruice.

IN the whole Diuine Seruice; and Administration of the holy Communion, in all Colledges and Halls, in both Vniuersities, the Orders, Forme and Ceremonies shall be duely obserued, as they are set downe and prescribed in the Booke of Common prayer, without any omission or alteration.

XVII.

Students in Colledges to weare Surplisses, in time of Diuine Seruice.

ALL Masters and Fellowes of Colledges or Halls, and all the Schollers and Students in either of the Vniuersities, shall in their Churches and Chapels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice weare Surplisses, according to the order of the Church of England; and such as are Graduates shall agreeably weare with their Surplisses, such Hoods as doe generally appertaine to their degrees.

C **Reuerence**

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XVIII.

*Reuerence and attention to be vsed within the Church
in time of Diuine Service.*

IN the time of Diuine Service, and of euery part thereof, all due reuerence is to bee vsed: For it is according to the Apostles rule. *Let all things be done decently, and according to Order.* Answerable to which Decency and Order, We iudge these our directions following: No man shall couer his head in the Church or Chapell in time of Diuine Service, except he haue some infirmitie, In which case let him weare a Night-cap or Coife. All manner of persons then present shall reuerently kneele vpon their knees when the Generall Confession, Letany and other prayers are reade, and shall stand vp at the saying of the beleefe, according to the Rules in that behalfe, prescribed in the Booke of Common Prayer. And likewise when in time of Diuine Service the Lord Iesus, shall be mentioned, due and lowly reuerence shall be done by all persons present, as it hath beene accustomed: testifying by these outward Ceremonies and gestures, their inward humilitie, Christian resolution, and due acknowledgement that the Lord Iesus Christ, the true and eternall Sonne of God is the onely Sauour of the world in whom alone all the Mercies, Graces, and Promises of God to man-kinde for this life and the life to come are fully and wholly comprised. None, either man, or woman, or childe, of what calling soeuer, shall be otherwise at such times busied in the Church, then in quiet attendance to heare, marke, and

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and vnderstand that which is read , preached, or ministred ; Saying in their due places audibly with the Minister, the Confession, the Lords prayer, and the Creed, and making such other answeres to the public prayers as are appointed in the booke of Common prayer : neither shall they disturbe the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some vrgent or reasonable cause,

XIX.

Loiterers not be suffered nere the Church in time of Divine Service.

THe Churchwardens or Questmen, and their assistance, shall not suffer any idle person to abide either in the Church-yard or Church-porch, during the time of Divine Service or Preaching: but shall cause them either to come in, or to depart.

XX.

Bread & wine to be provided against every Cōmunion.

The Churchwardens of every parish against the time of every Communion, shall at the charge of the Parish, with the aduice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome Wine for the number of Communicants that shall from time to time receiue there; which Wine wee require to bee brought to the Communion Table in a cleane and sweet standing Pot, or Stoope of Pewter, if not of purer mettall.

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XXI.

The Communion to be thrice a yeere receiued.

IN euery Parish Church and Chappell where Sacraments are to bee administred within this Realme, the holy Communion shall bee ministred by the Parson, Vicar, or Minister, so often, and at such times as euery Parishoner may Communicate at the least thrice in the yeere (whereof the feast of Easter to bee one) according as they are appointed by the Booke of Common Prayer.~ Prouided, that euery Minister as often as hee administreth the Communion, shall first receiue the Sacrament himselfe. Furthermore, no Bread or Wine newly brought shall be vsed: but first the words of Institution shall bee rehearsed when the said Bread and Wine bee present vpon the Communion Table. Likewise the Minister shall deliuer both the Bread and the Wine to euery Communicant seuerally.

XXII.

Warning to be giuen before hand for the Communion.

VVHEREAS euery Lay person is bound to receiue the holy Communion thrice euery yeere, and many notwithstanding do not receiue the Sacrament once in a yeere. We doe require euery Minister to giue warning to his Parishoners publikely in the Church at Morning prayer the Sunday before euery time of his administring that holy Sacrament, for their better preparation of themselves: Which said warning, Wee enioyne the said Parishoners to accept and obey vnder the penalty and danger of the Law.

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XXII.

Students in Colleges to receiue the Communion foure times a yeere.

IN all Colleges and Halles within both the Vniuersities, the Masters and Fellowes, such especially as haue any Pupils, shall be carefull that all their said Pupils, and the rest as remaine amongst them bee well brought vp and thoroughly instructed in poynts of Religion, and that they doe diligently frequent pulike Seruice and Sermons, and receiue the holy Communion: which wee ordaine to bee administred in all such Colledges and Hailes the first or second Sundayes of euery Moneth, Requiring all the said Masters, Fellowes and Schollers, and all the rest of the Students, Officers and all other the seruants there so to be ordered that euery one of them shall Communicate foure times in the yeere at the least, kneeling reuerently and decently vpon their knees according to the order of the Communion Booke prescribed in that behalfe.

XXIII.

Copes to be worne in Cathedrall Churches by those that administser the Communion.

IN all Cathedral and Collegiate Churches, the holy Communion shall bee administred vpon principall Feast dayes, sometimes by the Bishop, if he bee present, and sometimes by the Deane: and at sometimes by a Canon or Prebendary, the principall Minister vsing a decent Cope, and being assisted with the Gospeller and Epistler agreeably according to the Aduernisement published Anno 7. Eliza. the said Communion to be administred at such times and

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with such limitation, as is specified in the Booke of Common prayer. Provided, that no such limitation by any construction shall bee allowed of, but that all Deanes, Wardens, Masters, or Heads of Cathedrall and Collegiate Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing men, and all others of the Foundation, shall receiue the Communion foure times yeerely at the least.

XXV.

Surplisfes and Hoods to be worne in Cathedrall Churches when there is no Communion.

IN the time of Diuine Service and Prayers in all Cathedrall and Collegiat Churches, when there is no Communion, it shall bee sufficient to weare Surplisfes: saving that all Deanes, Masters, and Heads of Collegiate Churches, Canons and Prebendaries being Graduates, shall daily at the times both of prayer and preaching, weare with their Surplisfes, such Hoods as are agreeable to their degrees.

XXVI,

Notorious offenders not to be admitted to the Cōmunion.

NO Minister shall in any wise admitto the receiving of the holy Communion, any of his Cure or Flocke which be openly knowne to live in sinne notorious without repentance. Nor any who haue maliciously and openly contended with their neighbours, vnti'l they shall bee reconciled: Nor any Churchwardens or Sidemen, who hauing taken their oathes to present to their Ordinaries all such publique offences as they are particularly charged to

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to enquire of in their severall Parishes shall, (notwithstanding their said oathes, and that their faithfull discharging of them, is the chiefe meanes whereby publike sinnes and offences may bee reformed and punished) wittingly and willingly; desperately and irreligiously incurre the horrible crime of Periurie, either in neglecting or in refusing to present such of the said enormities and publique offences, as they know themselves to bee committed in their said Parishes, or are notoriously offensive to the Congregation there: although they bee vrged by some of their neighbours or by their Minister, or by their Ordinary himselfe, to discharge their consciences by presenting of them, and not to incurre so desperately the said horrible sinne of periurie.

XXVII.

Schismatickes not to be admitted to the Communion.

NO Minister when hee celebrateth the Communion, shall wittingly administer the same to any but to such as kneele, vnder paine of suspension, nor vnder the like paine to any that refuse to bee present at publique prayers, according to the Orders of the Church of England, nor to any that are common and notorious deprauers of the Booke of Common prayer, and administration of the Sacraments, and of the Orders, Rites and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed vpon in the Convocation 1562. or of any thing contained in the booke of ordering Priests and Bishops, or to any that haue spoken against and depraued his Maiesties soueraine reigne

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reigne Authoritie in causes Ecclesiasticall: Except every such person shall first acknowledge to the Minister before the Churchwardens; his repentance for the same, and promise by word (if hee cannot write) that he will doe so no more: and (except if he can write) he shall first doe the same vnder his hand-writing, to be deliuered to the Minister, and by him sent to the Bishop of the Diocese, or Ordinary of the place. Provided that every Minister so repelling any (as is specified either in this or the next precedent Constitution) shall vpon complaint, or being required by the Ordinary, signifie the cause thereof vnto him, and therein obey his order and direction.

XXVI *Strangers not to be admitted to the Communion.*

THe Churchwardens or Questmen, and their Assistants, shall make as well as the Minister, whether all and every of the Parithoners, come so often every yeare to the holy Communion as the Lawes and our Constitutions doe require: And whether any strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, least perhaps they be admitted to the Lords Table amongst others, which they shall forbid, and remit such home to their owne Parish Churches and Ministers, there to receiue the Communion with the rest of their owne neighbours.

XXIX *not to be Godfathers in Baptisme, nor children Fathers.*

NO Parent shall be urged to bee present, nor to answer as God-father for his
bee admitted

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his owne childe: nor any Godfather or Godmother shalbe suffered to make any other answere or speech, then by the Booke of common Prayer is prescribed in that behalfe. Neither shall any person be admitted Godfather or Godmother to any child at Christning or confirmation, before the said person so vnder-taking hath receiued the holy Communion.

XXX.

The lawfull use of the crosse in Baptisme explained.

WE are sorry that his Maiesties most Princely care and paines taken in the conference at Hampton Court, amongst many other points, touching this one of the crosse in Baptisme, hath taken no better effect with many; but that still the vse of it in Baptisme is so greatly struck at and impugned. For the further declaration therefore of the true vse of this ceremony, and for the remoouing of all such scruple as might any way trouble the consciences of them who are indeed rightly religious, following the royall steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practise of the Primitiue Church: we doe commend to all the true members of the Church of England, these our directions and obseruations ensuing.

First, it is to be obserued, that although the Iewes and Ethnicks derided both the Apostles and the rest of the Christians for preaching and beleeuing in him who was crucified vpon the crosse: yet all, both Apostles and Christians were so far from being discouraged from their profession by the ignominie of the crosse, as they rather reioyced and triumphed in it.

E

Yea,

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Yea, the holy Ghost by the mouthes of the Apostles did honour the name of the crosse (beeing hatefull among the Iewes) so farre, that vnder it, hee comprehended not onely Christ crucified, but the force, effect, and merits of his Death and Passion, with all the comforts, fruits, and promises which we receiue or expect thereby.

Secondly, the honour and dignity of the Name of the crosse, begate a reuerend estimation euen in the Apostles times (for ought that is knowne to the contrary) of the signe of the crosse: which the Christians shortly after vsed in all their actions, thereby making an outward shew and profession euen to the astonishment of the Iewes, that they were not ashamed to acknowledge him for their Lord and Saviour, who dyed for them vpon the crosse. And this signe they did not onely vse themselues with a kinde of glory, when they met with any Iewes, but signed therewith their children when they were christened, to dedicate them by that badge to his seruice, whose benefits bestowed vpon them in Baptisme, the name of the crosse did represent. And this vse of the signe of the crosse in Baptisme was held in the Primitiue Church, as well by the Greekes as the Latines, with one consent and great applause. At what time, if any had opposed themselves against it, they would certaynely haue beene censured as enemies of the name of the crosse, and consequently of Christs merits, the signe whereof they could no better endure. This continuall and generall vse of the signe of the crosse, is euident by many testimonies of the ancient Fathers.

Thirdly,

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Thirdly, it must bee confessed, that in procelle of time, the signe of the crosse was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doeth not take away the lawfull vse of it. Nay, so farre was it from the purpose of the Church of England, to forsake and reiect the Churches of Italy, France, Spaine, Germanie, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth, it doeth with reuerence retayne those ceremonies which doe neither endamage the Church of God, nor offend the mindes of sober men: and onely departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolicall Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the signe of the crosse in baptisme hath bene retained in this Church, both by the iudgement and practise of those reuerend Fathers and great Diuines, in the dayes of King *Edward* the sixt, of whom some constantly suffered for the profession of the trueth: and others being exiled in the time of *Queene Mary*, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend and vse the same. This resolution and practise of our Church hath bene allowed and approoued by the censure vpon the Communion Booke in King *Edward* the sixt his dayes, and by the harmony of confessions of latter yeeres: because indeede, the vse of this signe in Baptisme, was euer accompanied heere with such

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sufficient cautions and exceptions against all Popish Superstition and error, as in the like cases are either fit or convenient.

First, the Church of England since the abolishing of Popery hath ever held and taught, and so doeth hold and teach still, that the signe of the crosse vsed in Baptisme, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water vpon the face of it (as the maner also is) hath pronounced these words, *I baptize thee in the name of the Father, and of the Son, and of the holy Ghost*, the Infant is fully and perfectly baptized. So as the signe of the crosse being afterwards vsed, doth neither ad any thing to the vertue or perfection of Baptisme, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparant in the Communion book, that the Infant baptized is by vertue of Baptisme, before it be signed with the signe of the crosse, receiued into the congregation of Christs flocke as a perfect member thereof, and not by any power ascribed vnto the signe of the crosse. So that for the very remembrance of the crosse, which is very precious to all them that rightly belieue in *Iesu Christ*, and in the other respects mentioned, the Church of England hath reteined still the signe of it in Baptisme: following there in the Primitiue & Apostolicall Churches, and accounting it a lawfull outward ceremony and honourable badge, whereby the Infant is dedicated to the seruice of him that died vpon the crosse, as by the words vsed in the booke of common Prayer it may appeare.

Lastly

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Lastly, the vse of the signe of the Crosse in Baptisme, being thus purged from all Popish superstition and error, and reduced in the Church of England, to the primary Institution of it, vpon those true rules of Doctrine concerning things indifferent, which are consonant to the word of God, and the iudgements of all the ancient Fathers : Wee hold the part of euery priuate man, both Minister and other, reuerently to attaine the true course of it prescribed by publike Authority, considering that things of themselves indifferent, doe in some sort alter their natures, when they are either commanded or forbidden by a lawfull Magistrate : and may not bee omitted at euery mans pleasure contrary to the Law, when they bee commanded, nor vsed when they are prohibited.

Ministers their Ordination,

Function, and Charge.

XXXI.

Foure solempne times appointed for the making of Ministers.

INASMUCH as the ancient Fathers of the Church led by example of the Apostles, appoynted prayers and Fasts to bee vsed at the solempne ordering of Ministers, and to that purpose allotted certayne times, in which onely sacred Orders might be giuen or conferred : Wee following their holy and Religious example doe constitute and decree, That no Deacons or Ministers bee ordayned and made, but

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onely vpon the Sundayes immediately following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer and Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this be done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine seruice, in the presence not onely of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawfull cause to be let or hindred in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

XXXII.

None to be made Deacon and Minister, both in one day.

THe Office of a Deacon being a steppe or degree to the Ministerie, according to the iudgement of the ancient Fathers, and the practise of the Primitive Church: Wee doe ordaine and appoint, that heereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together vpon one day: but that the order in that behalfe prescribed in the booke of making and consecrating Bishops, Priestes, and Deacons bee strictly obserued. Not that alwayes euery Deacon should bee kept from the Ministerie for a whole yeere, when the Bishop shall finde good cause to the contrary: but that there being now fowre times appointed in euery yeere for the ordination of Deacons and Ministers, there may euer bee some time of triall of their behaviour in the office of Deacon

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con, before they be admitted to the Order of Priesthood.

XXXIII.

The titles of such as are to be made Ministers.

IT hath beene long since provided by many decrees of Ancient Fathers, that none should bee admitted eyther Deacon or Priest, who had not first some certayne place where hee might vse his Function. According to which examples wee doe ordayne that hencefoorth no person shall be admitted into sacred Orders, except hee shall at that tittle exhibite to the Bishop of whom hee desireth Imposition of hands, a presentation of himselfe to some Ecclesiasticall preferment then voyde in that Diocesse; or shall bring to the sayd Bishop a true and vndoubted Certificate, that eyther hee is provided of some Church within the sayd Diocesse, where he may attend the cure of soules, or of some Ministers place vacant, eyther in the Cathedrall Church of that Diocesse, or in some other Collegiat Church therein also situate, where hee may execute his Ministry: or that hee is a Fellow, or in right as a Fellow, or to be a Conduet or Chapleyne in some Colledge in Cambridge or Oxford: except hee bee a Master of Arts of siue yeeres standing, that liueth of his owne charge in eyther of the Vniuersities: or except by the Bishop himselfe, that doth ordayne him Minister, to be shortly after to bee admitted eyther to some Benefice or Curat-ship then void. And if any Bishop shall admit any person into the Ministry that hath none of these titles as is aforesayd, then hee shall keepe and maintayne him with all things necessary, till hee doe preferre

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ferre him to some Ecclesiasticall liuing. And if the said Bishop shall refuse so to do, he shalbe suspended by the Archbishop, being assisted with another Bishop: from giuing of Orders by the space of a yeere.

XXXIII.

The quality of such as are to be made Ministers.

NO Bishop shal henceforth admit any person into sacred Orders which is not of his owne Diocesse, except he be either of one of the Vniuersities of this Realme, or except he shall bring letters Dimissorie (so termed) from the Bishop of whose Diocesse he is, and desiring to be a Deacon, is three and twenty yeeres olde, and to bee a Priest foure and twenty yeeres complete, and hath taken some degree of Schoole in either of the said Vniuersities, or at the least, except hee bee able to yelde an account of his Faith in Latine according to the Articles of Religion approoued in the Synode of the Bishops and Clergie of this Realme 1562. and to confirme the same by sufficient testimonies out of the holy Scriptures; and except moreouer, hee shall then exhibite letters Testimoniall of his good life and conuersation vnder the Seale of some Colledge in Cambridge or Oxford where before he remained, or of three or foure graue Ministers, together with the subscription and testimonie of other credible persons, who haue knowne his life and behauiour by the space of three yeeres next before.

XXXV.

The examination of such as are to be made Ministers.

THe Bishop before hee admit any person to holy Orders, shall diligently examine him in the presence

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sence of those Ministers that shall assist him at the Imposition of hands. And if the saide Bishop haue any lawfull impediment, he shall cause the said Ministers carefully to examine euery such person so to be ordered. Provided that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedrall Church if they may conueniently be had, or other Sufficient Preachers of the same Diocesse, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred orders who is not so qualified and examined as before we haue ordained: the Archbishop of this prouince hauing notice thereof, and being assisted therein by one Bishop, shall suspend the sayd Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two yeeres.

XXXVI.

Subscription required of such as are to bee made Ministers.

NO person shall hereafter bee receiued into the Ministrie, nor either by Institution or Collation admitted to any Ecclesiasticall liuing nor suffered to preach, to Catechize, or to bee a Lecturer, or Reader of Diuinitie in either Vniuersities, or in any Cathedrall or Collegiat Church, City or market Towne, Parish Church, Chapell, or in any other place within this Realme, except he bee licenced either by the Arch-Bishop, or by the Bishop of the Diocesse, (where he is to be placed) vnder their hands and Seales, or by one of the two Vniuersities vnder their scale likewise, and except he shall first sub-

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scribe

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scribe to these three Articles following, in such manner and sort as we haue here appointed.

1 That the Kings Maiestie vnder God, is the only supream Gouvernour of this Realme, & of all other his Highnes Dominions & Countreys, aswel in all spirituall or Ecclesiasticall thinges or causes, as Temporall: and that no forraine Prince, Person Prelate, State, or Potentate, haue or ought to haue any Iurisdiction, Power, Superioritie, Preheminence, or Authoritie Ecclesiasticall or Spirituall, within his Maiesties saide Realmes, Dominions and Countreys.

2 That the Booke of Common Prayer, and of ordering of Bishops, Priests and Deacons; containeth in it nothing contray to the word of God, and that it may lawfully be vsed, and that hee himselfe will vse the forme in the said Booke prescribed in publicke Prayer, and Administration of the Sacraments, and none other.

3 That hee alloweth the Booke of Articles of Religion agreed vpon by the Archbishops and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeare of our Lord God, one thousand five hundred sixtie and two: and that hee acknowledgeth all and euery the Articles therein contained being in number nine & thirty, besides the ratification, to be agreeable to the word of God.

To these three Articles whosoever will subscribe he shall for the auoyding of all ambiguities subscribe in this order and forme of wordes, setting downe both his Christen and surname, *viz. I N. N. doe willingly*

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willingly and ex animo, subscribe to these three Articles above mentioned, and to all things that are contained in them. And if any Bishop shall ordayne, admit, or license any as is aforesayd, except hee first haue subscribed in manner and forme as heere wee haue ap-
poynted, hee shall bee suspended for giuing of Orders and Licences to preach for the space of twelue moneths. But if eyther of the Vniuersities shall offend therein, we leaue them to the danger of the law and his Maiesties censure.

XXXVII.

Subscription before the Diocesan.

NOne licensed, as is aforesayd, to Preach, Reade Lecture, or Catechize, comming to reside in any Diocesse, shall bee permitted there to Preach, Reade, Lecture, Catechize, or minister the Sacraments, or to execute any other Ecclesiasticall Function (by what authority soeuer hee bee thereunto admitted) vnlesse hee first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocesses wherein hee is to Preach, Reade, Lecture, Catechize, or administer the Sacraments, as aforesayd.

XXXVIII.

Renolters after Subscription censured.

IF any Minister after hee hath once subscribed to the sayd three Articles, shall omit to vse the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Booke, let him bee

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suspended: and if after a moneth he doe not reforme and submit himselfe, let him be excommunicated: and then if he shall not submit himselfe within the space of another moneth, let him be deposed from the Ministry.

XXXIX.

Cautions for Institution of Ministers into Benefices.

NO Bishop shall institute any to a Benefice, who hath beene ordained by any other Bishop, except hee first shew vnto him his Letters of Orders, and bring him a sufficient testimonie of his former good life and behauiour, and if the Bishop shall require it: and lastly shall appeare vpon the due examination to be worthy of his Ministry.

XL.

An Oath against Symonie at Institution into Benefices.

TO auoide the detestable sinne of Symony, because buying and selling of spirituall and Ecclesiasticall Functions, Offices, Promotions, Dignities, and Liuing is execrable before God; therefore the Arch-Bishop and all and euery Bishop or Bishops, or any other person or Persons, hauing authoritie to admit, Institute, Collate, Install, or to confirme the Election of any Arch-Bishop, Bishop, or other person or persons to any Spirituall or Ecclesiasticall Function, Dignitie, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or to any Ecclesiasticall liuing whatsoever shall before euery such Admission, Institution, Collation, Installation or Confirmation of Election, respectiue

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Respectively minister to every person hereafter to be admitted, Instituted, Collated, Installed, or confirmed in or to any Arch-Bishopricke, Bishopricke, or other Spirituall or Ecclesiasticall Function, Dignitie, promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or in any Ecclesiasticall living whatsoever, this Oath in manner and forme following, the same to be taken by every one whom it concerneth in his owne person, and not by a Proctor: *I N, N doe sweare, that I have made noe Symoniacall payment, contract or promise, directly or indirectly, by my selfe or by any other in my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiasticall Dignitie, Place, Preferment, Office or Living, (respectively & particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any tyme hereafter performe or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent; So helpe me God through Iesus Christ.*

XLI.

Licences for Plurality of Benefices limited, and Residence enioyned.

NO Licence or Dispensation for the keeping of more Benefices with Cure then one, shall be granted to any, but such onely as shall bee thought very well worthy of his learning, and very well able and sufficient to discharge his dutie, that is, who shall haue taken the degree of a master of Arts at the least in one of the Vniuersities of this Realme,

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and bee a publike and sufficient Preacher licenced. Provided alwayes that he bee by a good & sufficient caution bound to make his personall Residence in each his said Benefices for some resonable time in every yeare: and that the said Benefices bee not more then thirty miles distant asunder: and lastly that he haue vnder him in the Benefice where he doeth not reside a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

XLII

Residence of Deanes in their Churches.

EVERY Deane, Master, or Warden, or chiefe Governour of any Cathedrall or Collegiat Church shall bee resident in his said Cathedrall or Collegiat Church fourescore and ten dayes *Coniunctim* or *Disiunctim* in every yeere at the least, and then shall continue there in preaching the word of God, and keeping good hospitalitie, except he shall bee otherwise let with weighty and vrgent causes to bee approved by the Bishop of the Diocesses, or in any other lawfull sort dispended with. And when he is present, he, with the rest of the Cannons or Prebendaries resident, shall take speciall care, that the Statutes and laudable customes of their Church, (not being contrary to the word of God, or Prerogative Royall) the Statutes of this Realme being in force concerning Ecclesiasticall Order, and all other Constitutions now set soorth and confirmed by his Maiesties Authoritie, and such as shall be lawfully enioyned by the Bishop of the Diocesses in his Visitation according to the Statutes and Customes of the

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the same Church, or the Ecclesiasticall Lawes of this Realme, be diligently obserued, and that the Pettie Canons, Vicars chorall, and other Ministers of their Church, be vrged to the studie of the holy Scriptures: and euery one of them to haue the New Testament not onely in English, but also in Latine.

XLIII.

Deanes prebendaries to preach during their Residence.

THE Deane, Master, Warden, or chiefe Gouernour, Prebendiares and Canons in euery Cathedrall and Collegiat Church, shall not onely preach there in their owne persons sooften as they are bound by Law, Statute, Ordinances, or Custome; but shall likewise preach in other Churches of the same Diocesse where they are resident, and especially in those places whence they or their Church receiue any yearely rents or profits. And in case they themselues bee sicke, or lawfully absent they shall substitute such licensed Preachers to supply their turnes, as by the Bishop of the Diocesse shall be thought meet to preach in Cathedrall Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall bee punished by the Bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the qualitie of the offence.

XLIIII.

Prebendaries to be Resident vpon their Benefices.

NO Prebendaries nor Cannons, in Cathedrall or Collegiate Churches, hauing one or more Benefices.

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Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shall vnder colour of the saide Prebends, absent themselves from their Benefices with Cure about the space of one month in the yeare, vnlesse it bee for some vrgent cause, and certaine time to bee allowed by the Bishop of the Diocesse. And such of the said Canons and Prebendaries as by the Ordinances of the said Cathedrall or Collegiate Churches doe stand bound to be resident in the same, shall so among themselves sort and proportion the times of the yeere, concerning residence to be kept in the said Churches, as that some of them alwayes shall be personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiat Churches, shall after the dayes of their Residence appointed by their locall Statutes or Customes expired, presently repaire to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, there to discharge their dueties according to the Lawes in that case provided. And the Bishop of the Diocesse shall see the same to be duely performed & put in execution.

XLV.

Beneficed Preachers being residents upon their livings, to preach every Sunday.

EVery Beneficed man allowed to be a Preacher and residing on his Benefice, hauing no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell where hee may conveniently neere adioyning, (where no Preacher is) preach

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preach one Sermon every Sunday of the yeere, where in hee shall soberly and sincerely divide the word of truth to the glory of God, and to the best edification of the people.

XLVI

Beneficed men not Preachers to procure monethly Sermons.

EVery beneficed man not allowed to bee a Preacher, shall procure Sermons to bee preached in his Cure once in every month, at the least, by preachers lawfully licensed, if his living in the judgement of the Ordinary, will be able to beare it. And vpon every Sunday when there shall not be a Sermon preaching in his Cure, hee or his Curate shall read some one of the Homilies prescribed, or to bee prescribed by authority to the intents aforesaid.

XLVII

Absence of Beneficed men to be supplied by Curats that are allowed preachers.

EVery Beneficed man licenced by the Lawes of this Realme, vpon vrgent occasions of other service not to reside vpon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licenced Preacher, if the worth of the Benefice will beare it. But whosoever hath two Benefices shall maintaine a Preacher licenced, in the Benefice where hee doth not reside, except hee preach himselfe at both of them usually.

Constitutions and

XLVIII
None to bee Curates but allowed by the Bishop.

NO Curat or Minister shall be permitted to serue in any place, without Examination and Admission of the Bishop of the Diocesse or Ordinarie of that place hauing Episcopall Iurisdiction, in writing vnder his hand and scale, hauing respect to the greatnesse of the Cure, and meetenesse of the partie. And the said Curates and Ministers if they remooue from one Diocesse to another, shall not b.e by any meanes admitted to serue without testimony of the Bishop of the Diocesse, or Ordinary of the place, as aforesaide, whence they came, in writing, of their honestie, abilitie, and conformitie to the Ecclesiasticall Lawes of the Church of England. Nor any shall serue more then one Church or Chappell vpon one day, except that Chappell bee a member of the Parish Church, or vnited therunto: and vnlesse the said Church or Chappell where such a Minister shall serue in two places be not able in the iudgment of the Bishop or Ordinarie, as aforesaid, to mainetaine a Curate.

XLIX
Ministers not allowed preacher, may not expound.

NO person whatsoever not examined and approved by the Bishop of the Diocesse, or not licensed, as is aforesaid, for a sufficient or convenient Preacher, shall take vpon him to expound in his owne Cure, or elsewhere, any Scripture, or matter, or doctrine, but shall only study to reade plainly and aptly (without glozing or adding) the *Homilies* already set foorth, or hereafter to bee published by lawfull

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lawfull Authority, for the confirmation of the true Faith, and for the good instruction and edification of the people.

Strangers not admitted to preach without showing their Licence.

NEyther the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shall appeare vnto them to bee sufficiently authorized thereunto, as is aforesayd;

LI. I

Strangers not admitted to preach in Cathedrall Churches without sufficient authority.

THE Deanes, Presidents, and Residentaries of any Cathedrall or Collegiat Church, shall suffer no stranger to preach vnto the people in their Churches, except they bee allowed by the Archbishop of the Prouince, or by the Bishop of the same Diocese, or by either of the Vniuersities. And if any in his Sermon shall publish any doctrine, cyther strange or disagreeing from the word of God, or from any of the Articles of Religion agreed vpon in the Conuocation house, Anno 1562. or from the booke of Common prayers, the Deane or the Resident shall by their Letters subscribed with some of their hands that heard him, so soone as may bee, giue notice of the same to the Bishop of the Diocese, that hee may determine the matter, and take such order therein as he shall thinke conuenient.

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LII.
The names of Strange Preachers to be noted in a booke.
THAT the Bishop may vnderstand (if occasion so require) what Sermons are made in euery Church of his Diocesse, and who presume to preach without licence, the Churchwardens and Sidenen shall see that the names of all preachers which come to their Church from any other place, to be noted in a booke, which they shall haue ready for that purpose, wherein euery preacher shall subscribe his name, the day when he preached, and the name of the Bishop of whom he had licence to preach.

LIII.

No publike opposition betweene Preachers.

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugne or confute any doctrine deliuered by any other Preacher in the same Church, or in any Church neere adioyning, before he hath acquainted the Bishop of the Diocesse therewith, & receiued order from him what to doe in that case, because vpon such publike dissenting and contradicting there may grow such offence and disquietnes vnto the people: the Churchwardens or parrie griued shall forthwith signifie the same to the said Bishop, & not to suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, vntill the Bishop hath taken further order therein, who shall with all conuenient speed so proceed therein, that publike satisfaction may bee made in the Congregation where

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where the offence was given. *Provided, that if eyther of the parties offending doe appeale, hee shall not be suffered to draw liue.*

LIIII.

The Licence of Preachers refusing Conformity, to be void.

IF any man licensed hetheretofore to preach, by any Archbishop, Bishop, or by eyther of the Universities, shall at any time from henceforth refuse to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England, hee shall bee admonished by the Bishop of the Diocese, or Ordinarie of the place, to submit himselfe to the vse and due exercise of the same. And if after such admonition, he doe not conforme himselfe within the space of one moneth, Wee determine and decree, that the Licence of every such Preacher shall thereupon be utterly void and of none effect.

LV.

The forme of a Prayer to be vsed by Preachers before their Sermons.

BEfore all Sermons, Lectures, and Homilies, Preachers and Ministers shall moue the people to ioyn with them in prayer in this forme, or to this effect, as briefly as conveniently they may. Yee shall pray for Christs holy Catholike Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland. And herein I require you most especially

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to pray for the Kings most excellent Maieſty our So-
ueraign Lord **CHARLES**, King of England, Scot-
land, France, and Ireland, Defendour of the Faith,
and Supreme Gouvernour in theſe his Realmes, and
all other his Dominions and countreyes, ouer all
perſons, in all cauſes aſwell Eccleſiaſtical as Tem-
porall. Ye ſhall alſo pray for our gracious Queene
MARY, the Princeſſe Palatine of *Rhaine*, and the ver-
tuous Lady **ELIZABETH** his wife, and their Roy-
all Iſſue. Ye ſhall alſo pray for the Miniſters of Gods
holy Word and Sacraments, aſwell Archbiſhops
and Biſhops, as other Paſtours and Curates. Ye ſhall
alſo pray for the Kings moſt honourable Councell,
and for all the Nobility and Magiſtrats of this
Realme, that all and euery of theſe in their ſeueral
callings, may ſerue truly and painefully to the glo-
ry of God, and the edifying and well governing of
his people, remembering the account that they muſt
make. Alſo ye ſhall pray for the whole Commons of
this Realme, that they may liue in true Faith and
Feare of God, in humble obedience to the King, and
brotherly charity one to another. Finally, let vs praiſe
God for all thoſe which are departed out of this life
in the faith of Chriſt, and pray vnto God that wee
may haue grace to direct our liues after their good
example; that this life ended, we may be made par-
takers with them of the glorious Reſurrection in the
life euerlaſting. Alwayes concluding with the Lords
prayer.

for the whole Congregation of Chriſtians
throughout the world, and throughout the Church
of England, and throughout the whole world. **Preach-**

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ILVI.

*Preachers and Lecturers to reade Divine Service, and
administer the Sacrament twice a yeere at the least,*

EVERY Minister being possessed of a Benefice that
hath cure and Charge of soules, although hee
chiefly attend to Preaching, and hath a Curate vn-
der him to execute the other duties, which are to bee
performed for him in the Church, and likewise eve-
ry other stipendary Preacher that readeth any Le-
cture, or catechiseth, or Preacheth in any Church
or Chappell, shall twice at the least euery yeere
reade himselfe the Diuine Service, vpon two se-
uerall Sundayes publikely and at the vsuall times,
both in the Forenoone and Afternoone in the
Church which he so possesseth, or where hee Rea-
deth, catechiseth, or preacheth, as is aforesaid, and
shall likewise as often in euery yeere administer the
Sacraments of Baptisme (if there be any to bee bap-
tized) and of the Lords Supper, in such manner and
forme, and with the obseruation of all such Rites
and ceremonies as are prescribed by the Booke of
Common prayer in that behalfe: which if he doe
not accordingly performe, then shall he that is
possessed of a Benefice (as before) be suspended:
and he that is but a Reader, Preacher, or Catechi-
zer, be removed from his place by the Bishop of the
Diocesse, vntill he or they shall submit themselves to
performe all the said duties, in such manner and sort
as before is prescribed.

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LVII

*The Sacraments not to be refused at the hands of un-
preaching Ministers.*

VV Hereas diuers persons seduced by false teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend vpon his ability to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to be vsed at the administration of the Sacraments, as nothing can be added vnto it that is materiall and necessary: Wee doe require and charge euery such person seduced as aforesaid, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectuall, whether they be ministred by a Minister that is no preacher, or by one that is a preacher. And if any hereafter shall offend herein, or leave their owne Parish Churches in that respect, and communicate or cause their children to bee baptized in other Parishes abroad: It will not be moued thereby to reforme that their error and vnlawfull course: let them be presented to the Ordinary of the place by the Minister, Churchwardens and Sidemen or Quakers of the Parishes where they dwell, and there receiue such punishment by Ecclesiasticall censures, as such obduracy doeth worthily deserue: that is, Let them (persisting in their wilfulnesse) bee suspended, and euen after a moneths further

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further obstinacy, Excommunicated. And likewise if any Parson, Vicar or Curate, shall after the publishing hereof, eyther recieve to the Communion any such persons which are not of his owne Church and Parish, or shall baptize any of their children thereby strengthening them in their Tyde errors, Let him be suspended, and not be released thereof vntill he doe faithfully promise that hee will not afterwards offend therein.

LXIII.

Ministers reading diuine Service, and administering the Sacraments, so weare Surplisses, and Graduaes, without Hoods.

EVery Minister saying the publike prayers, or ministering the Sacraments or other Rites of the Church, shall weare a decent and comely Surplisse with sleeves, to bee prouided at the charge of the Parish. And if any question arise touching the matter, decency, or comelinesse thereof, the same shall be decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduates, shall weare vpon their Surplisses at such time, such Hoodes as by the orders of the Vniuersities are agreeable to their degrees, which no Minister shall weare (being no Graduate) vnder paytie of suspension. Notwithstanding it shall bee lawfull for such Ministers as are not Graduates, to weare vpon their Surplisses in stead of Hoodes, some decent Tipper of blacke, so it be not filke.

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LIX.
Ministers to Catechize every Sunday.

EVery Parson, Vicar, or Curate, vpon euery Sunday and Holy day before Euening Prayer, shall for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the tenne Commandements, the Articles of the Beliefe, and in the Lords Prayer: and shall diligently heare, instruct, and teach them the Gatechisme set forth in the book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their children, seruants, and apprentices, which haue not learned the Gatechisme, to come to the Church at the time appoynted, obediently to heare, and to be ordered by the Minister, vntill they haue learned the same. And if any Minister neglect his duty heerein, let him be sharply reprovued vpon the first complaynt, and true notice thereof giuen to the Bilhop or Ordinary of the place. If after submitting himselfe, hee shall wilfully offend therein agayne, let him be suspended. If so the third time, there being little hope that hee will bee therein reformed, then Excommunicated, and so remaine vntill hee will bee reformed. And likewise if any of the sayd Fathers, Mothers, Masters, or Mistresses, Children, Seruants or Apprentises shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learne, as aforelayd. Let them be suspended by their Ordinaries, (if they be not children) and if they so perlish by the space of a moneth, then let them be Excommunicated.

Confir-

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Can. LX. *Confirmation to be performed once in three yeeres.*

FOrasmuch as it hath bene a solempne, ancient and laudable custome in the Church of God, continued from the Apostles times, that all Bishops should lay their hands vpon children baptized and instructed in the Catechisme of Christian Religion, praying ouer them, and blessing them, which we commonly call *Confirmation*, and that this holy action hath bene accustomed in the Church in former ages, to bee performed in the Bishops Visitation every third yeere. We will and appoint, that euery Bishop or the Suffragan in his accustomed Visitation, doe in his owne person carefully obserue the sayd custome. And if in that yeere by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of *Confirmation* the next yeere after, as he may conueniently see cause.

Can. LXI. *Ministers to prepare children for Confirmation.*

EVery Minister that hath Cure and charge of soules, for the better accomplishing of the Orders prescribed in the Booke of Common Prayer concerning Confirmation, shall take such speciall care as that none may bee presented to the Bishop for him to lay his hand vpon, but such as can render an account of their Fayth according to the Catechisme in the sayd Booke containd. And when the Bishop shall assigne any time for the performance of that part of his duty, euery such Minister shall

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use his best endeuour to prepare and make able, and likewise to procure as many as hee can to be then brought, and by the Bishop to be confirmed.

LXII.

Ministers not to marry any persons without Bannes or Licence.

NO Minister vpon payne of suspension *per triennium* shall celebrate Matrimony betwene any persons without a Facultie or Licence granted by some of the Persons in these our Constitutions expressed, except the Bannes of Matrimony haue bene first published three seuerall Sundayes or Holy dayes in the time of Diuine seruice in the Parish Churches or Chappels where the sayde parties dwell, according to the booke of common Prayer. Neyther shall any Minister vpon the like payne vnder any pretence whatsoeuer, ioyne any persons so licensed in Marriage at any vnseasonable times, but onely betwene the howres of eight and twelue in the forenoone, nor in any private place, but eyther in the said Churches or Chappels where one of them dwelleth, and likewise in time of Diuine Seruice: nor when Bannes are thrice asked (and no License in that respect necessary) before the Parents or Gouvernours of the parties to be married, being vnder the age of twenty and one yeeres, shall either personally, or by sufficient testimony, signifye to him their consents given to the sayd Marriage.

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LXXII.

Ministers of exempt Churches not to marry without Bannes or Licence.

EVERY Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our sayde Constitutions, or any part of them, vnder colour of any peculiar Liberty or Priviledge claymed to appertaine to certayne Churches and Chappels, shall bee suspended *per trientium*, by the Ordinary of the place where the offence shall bee committed. And if any such Minister shall afterwards remooue from the place where he hath committed that fault before he be suspended, as is aforesayd, then shall the Bishop of the Diocesse, or Ordinary of the place where he remaineth, vpon Certificate vnder the hand and seal of the other Ordinary from whose Iurisdiction he remoued, execute that censure vpon him.

LXXIII.

Ministers solemnly to bid Holy dayes.

EVERY Parson, Vicar, or Curate shall in his severall charge declare to the people every Sunday at the time appoynted in the Communion Booke, whether there bee any Holy dayes or Fasting dayes the weeke following. And if any doe hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall againe omit that duty, let him be censured according to Law, vntill he submit himselfe to the due performance of it.

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LXVI

Ministers solemnly to denounce Recusants and Excommunicants.

All Ordinaries shall in their severall jurisdictions carefully see and give order, that aswell those who for obstinate refusing to frequent divine Service established by publike authority within this Realme of England, as those also (especially of the better sort and condition) who for notorious contumacy or other notable crimes stand lawfully excommunicate, (vnlesse within three moneths immediately after the sayde sentence of Excommunication pronounced against them, they resolve themselves and obtrayne the benefit of Absolution) be every sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remayne, by the Minister openly in time of Divine Service vpon some Sunday denounced and declared Excommunicate, that others may be thereby both admonished to refrayne their company and society, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Register of every Ecclesiasticall Court, shall yeerely betweene Michaelmas and Christmas, duely certifie the Archbishop of the Prouince, of all and singular the premisses aforesayd.

LXVII

Ministers to conserue with Recusants.

Every Minister being a Preacher, and hauing any Popish Recusant or Recusants in his Parish, and

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and thought fit by the Bishop of the Diocesse, shall labour diligently with them from time to time, thereby to reclayme them from their errours. And if hee bee no Preacher, or not such a Preacher, then hee shall procure, if hee can possibly, some that are Preachers so qualified, to take paynes with them for that purpose. If he can procure none, then hee shall informe the Bishop of the Diocesse thereof, who shall not onely appoynt some neighbour Preacher or Preachers adioyning, to take that labour vpon them, but himselfe also (as his important assayres will permit him) shall vse his best indeuour by instruction, perswasion, and all good meanes hee can deuise, to reclayme both them and all other within his Diocesse so affected.

LXVII.

Ministers to visit the sicke.

When any person is dangerously sicke in any Parish, the Minister or Curate (hauing knowledge thereof) shall resort vnto him or her, (if the disease bee not knowne or probably suspected to bee infectious) to instruct and comfort them in their distresse, according to the order of the Communion booke, if hee bee no Preacher: or if he be a Preacher, when as he shall thinke most needfull and conuenient. And when any is passing out of this life, a Bell shall bee tolled, and the Minister shall not then slacke to doe his last duty. And after the parties death (if it so fall out) there shall bee rung no more but one short peale, and one other before the buriall, and one other after the buriall.

Mini-

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LXVIII.

Ministers not to refuse to Christen or bury.

NO Minister shall refuse or delay to Christen any childe according to the forme of the Booke of common Prayer, that is brought to the Church to him vpon Sundayes or Holy dayes to bee christened, or to bury any corpes that is brought to the Church or Churchyard (conuenient warning being given him thereof before) in such manner and forme as is prescribed in the sayde booke of common Prayer. And if he shall refuse to christen the one, or bury the other, except the party deceased were denounced, excommunicated *Maiori excommunicatione*, for some grieuous and notorious crime, (and no man able to testifie of his repentance) he shall be suspended by the Bishop of the Diocesse from his Ministry by the space of three moneths.

LXIX.

Ministers not to deferre Christening, if the childe bee in danger.

IF any Minister being duly without any manner of collusion, informed of the weaknesse and danger of death of any Infant vnbaptized in his Parish, and the reuon desired to goe or come to the place where the sayd Infant remaineth to baptize the same, shall eyther wilfully refuse so to doe, or of purpose, or of grosse negligence shall so deferre the time, as when hee might conveniently haue resorted to the place, and haue baptized the sayd Infant, it dieth through such his default vnbaptized: the sayd Minister shall bee suspended for three moneths, and before his restitution

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stitution shall acknowledge his fault, and promise before his Ordinary, that hee will not wittingly incurre the like againe. Provided that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himselfe, but the Curate or Substitute present.

LXX

Ministers to keepe a Register of Christnings, weddings and Burials

IN euery Parish Church and Chappell within this Realme, shall be provided one parchment Booke at the charge of the Parish, wherein shall be written the day and yeere of euery Christening, Wedding, and Buriall, which haue beene in the Parish since the time that the Law was first made in that behalfe, so farre as the ancient Booke thereof can bee procured, but especially since the beginning of the Raigne of the late Queene. And for the safe keeping of the said booke, the Churchwardens at the charge of the Parish, shall provide one sure Coffer with three locks and keyes, whereof the one to remaine with the Minister, and the other two with the Churchwardens sencerall, so that neither the Minister without the two Churchwardens, nor the Churchwardens without the Minister, shall at any time take that Booke out of the saide Coffer. And henceforth vpon euery Sabbath day, immediatly after Morning or Euening prayer, the Minister and Churchwardens shall take the said parchment Booke out of the said Coffer, and the Minister in the presence of the Churchwardens shall write and
I . record

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record in the said Booke, the names of all persons Christned, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish, in the weeke before, and the day and the yeare of euery such Christening, Marriage, and Buriall : And that done, they shall lay vp that Booke, in the Coffer as before : and the Minister and Churchwardnes vnto euery page of that Booke, when it shall be filled with such Inscription, shall subscribe their names. And the Churchwardens shall once euery yeere within one Moneth after the 25. day of March, transmit vnto the Bishop of the Diocesse or his Chancellor, a true copie of the names of all persons Christened, Married, or Buried in their Parish in the yeare before (ended the said five & twentieth day of March) and the certaine dayes and moneths in which euery such Christening, Marriage and Buriall was had, to bee subscribed with the hands of the said Minister and Churchwardens, to the end the same may faithfully bee preserved in the Registry of the saide Bishop, which Certificate shall be receiued without Fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herein contained, it shalbe lawfull for the Bishop or his Chancelour to conuent them, and proceed against euery of them as contemnners of this our Constitution.

LXXI

Ministers not to Preach or administer the Communion in priuate houses.

NO Minister shall Preach or administer the holy Communion in any Priuat house, except it be
in

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in times of necessitie, when any being eyther so impotent, as hee cannot goe to the Church, or very dangerously sicke, are desirous to bee partakers of that holy Sacrament; vnder payne of suspension for the first offence, and Excommunication for the second. Prouided, that houses are heere reputed for Priuate houses, wherein are no Chappels dedicated and allowed by the Ecclesiasticall Lawes of this Realme. And prouided also vnder the payne before expressed, that no Chaplaynes doe preach or administer the Communion in any other places, but in the Chappels of the sayd houses, and that also they do the same very seldome vpon Sundayes and Holy dayes. So that both the Lords and Masters of the sayd houses and their families shall at other times receyue the holy communion at the least once euery yeere.

LXXII.

Ministers not to appoynt publike or priuate Fastes, or prophesies, or to exercise, but by authority.

NO Minister or Ministers shall without the License and direction of the Bishop of the Diocese first obtayned and had vnder his hand and Seale, appoynt or keepe any solemne Fastes, eyther publike-ly or in any priuate houses, other then such as by law are, or by publike authority shall be appoynted, nor shall bee wittingly present at any of them, vnder payne of Suspension for the first fault, of Excommunication for the second, and of Deposition from the Ministry for the third. Neyther shall any Minister not licensed, as is aforesayd, presume to appoynt

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or hold any meetings for Sermons, commonly termed by some, Prophesie, or Exercises, in Market townes or other places, vnder the sayd paines: Nor without such License to attempt vpon any pretence whatsoeuer, either of possession or Obsession, by fasting and prayers to cast out any diuill or diuills, vnder paine of imputation of Imposture, or Couzenage, and Deposition from the Ministry

LXXIII

Ministers not to hold priuate Conuenticles

FOrasmuch as all Conuenticles and secret meetings of Priests and Ministers haue bin euer iustly accounted very hurtfull to the state of the Church wherein they liue; Wee doe now ordaine and constitute, That no Priests or Ministers of the word of God, nor any other persons shall meete together in any priuate house or elsewhere to consult vpon any matter or course to be taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and Discipline now established in the Church of England, vnder paine of Excommunication *ipso facto*

LXXIII

Decencie in apparell enioyned to Ministers.

THe true, ancient and flourishing Churches of Christ being euer desirous that their Prelacie and Clergie might be had as well in outward reuerence, as otherwise regarded for the worthynesse
of

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of their Ministerie, did thinke it fit by a prescript forme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honour and estimation due to the especiall Messengers and Ministers of Almighty God. Wee therefore following their graue iudgement, and the ancient Custome of the Church of England, and hoping that in time new fanglenesse of Apparell in some factious persons will die of it selfe, doe constitute and appoint, That the Archbishop and Bishops, shall not intermit to vse the accustomed Apparell of their degrees. Likewise all Deanes, Masters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (being Priests or Deacons) Doctors in Diuinitie, Law, and Physick, Bachellors in Diuinitie, Masters of Arts, and Bachellors of Law hauing any Ecclesiasticall liuing, shall vsually weare Gownes with standing collers, and sleeues streight at the hands; or wide sleeues, as is vsed in the Vniuersities, with Hoods or Tippetts of Silke or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that Function, shall also vsually weare the like Apparell, as is afore said, except Tippetts onely. Wee doe further in like manner ordaine, That all the said Ecclesiasticall persons aboue mentioned shall vsually weare in their iournies Cloakes with sleeues, commonly called Priests Cloakes without gards, welts, long Buttons, or cuts. And no Ecclesiasticall person shall weare any Coife, or wrought Nightcap, but onely plaine Nightcaps of blacke silke, Satten, or Veluet. In all which particulars

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concerning the Apparell heere prescribed, our meaning is not to attribute any holinesse or speciall worthinesse to the sayd garments, but for decency, grauity and order, as is before specified. In private houses, and in their Studies, the sayd persons Ecclesiasticall may vse any comely and Scholerlike Apparell. Provided, that it be not cut or pinkt, and that in publike they goe not in their Dublet and Hose, without Coats or Cassockes: and also that they weare not any light coloured Stockins. Likewise poore beneficed men and Curats (not being able to provide themselves long Gownes) may goe in short Gownes, of the fashion aforesayd.

LXXV.

Sober conversation required in Ministers.

NO Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tauernes or Alehouses, neyther shall they board or lodge in any such places. Furthermore, they shall not giue themselves to any base or seruile labour, or to drinking or riot, spending their time idly by day or night, playing at Dice, Cardes, or Tables, or any other vnlawfull game: but at all times conuenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselves with some other honest study or exercise, alwayes doing the things which shall appertayne to honesty, and indeuouring to profit the Church of God, hauing alwayes in minde that they ought to excell all others in purity of life, and should bee examples to the people to liue well and Christianly
vnder

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vnder paine of Ecclesiasticall censures to bee inflicted with severity, according to the qualities of their offences.

LXXV.

Ministers at no time to forsake their calling.

NO man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward vse himselfe in the course of his life, as a Lay man, vpon payne of Excommunication. And the names of all such men so forsaking their calling, the Churchwardens of the Parish where they dwell shall present to the Bishop of the Diocesse, or to the Ordinary of the place, having Episcopall Iurisdiction.

¶ Schoolemasters.

LXXVII.

None to teach Schoole without Licence.

NO man shall teach eyther in publike Schoole, or prinate house but such as shall be allowed by the Bishop of the Diocesse, or Ordinary of the place vnder his hand and Scale, being found meete as well for his learning and dexterity in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true Religion, and also except hee shall first subscribe to the first and third Articles afore mentioned simply, and to the two first causes of the second Article.

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LXXVIII

Curats desirous to teach, to be licenced before others.

IN what Parish Church or Chappell soever there is a Curate which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth and will willingly so doe, for the better increase of his living, and training vp of children in Principles of true Religion: We will and ordaine That a Licence to teach youth of the Parish where he serueth bee granted to none by the Ordinary of that place but onely to the said Curate. Provided alwayes That this constitution shall not extend to any parish or Chappell in countrey Townes; where there is a publike Schoole founded already: In which case wee thinke it not meet to allow any to teach Grammer, but onely him that is allowed for the said publike Schoole.

LXXIX

The duty of Schoole Masters.

ALl Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme heretofore by publike authoritie set forth. And as often as any Sermon shall be vpon Holy and Festiuall dayes, within the Parish where they teach, they shall bring their Schollers to the Church where such Sermons shall bee made, and there see them quietly and soberly behaue themselves, and shall examine them at times convenient after their returne, what they haue borne away of such Sermons. Vpon other dayes and at other times they shall traine them vp with such sentences of holy Scripture, as shall bee most expedient

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expedient to induce them to all godlinesse: and they shall teach the Grammer set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and Queene ELIZABETH of noble memory, and none other. And if any Schoole-master being licensed, and hauing subscribed, as aforesaid, shall offend in any of the premisses, or either speake, write, or teach against any thing whereunto he hath formerly subscribed (if vpon admonition by the Ordinary hee do not amend and reforme himself) let him be suspended from teaching Schoole any longer.

¶ Things appertaining to Churches.

LXXX.

The great Bible and Booke of Common prayer to bee had in euery Church.

THe Churchwardens or Questmen of euery Church and Chappell shall at the charge of the Parish provide the booke of Common prayer lately explained in some few points by his Maiesties authory according to the Lawes and his highnesse prerogative in that behalfe, and that with all conuenient speed, but at the furthest within two moneths after the publishing of these our Constitutions. And if any Parishes be yet vnfurnished of the Bible of the largest volume, or of the Bookes of Homilies allowed by Authority: the said Church-
K wardens

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wardens shall within conuenient time prouide the same at the like charge of the Parish.

LXXXI.

A Font of stone for Baptisme in euery Church.

According to a former constitution, too much neglected in many places, wee appoint, That there shall be a Font of stone in euery Church and Chappell where Baptisme is to be ministred: the same to be set in the ancient vsuall places. In which onely Font the Minister shall baptize publicly.

LXXXII.

A decent Communion Table in euery Church.

VVHereas wee haue no doubt but that in all Churches within the Realme of England, conuenient and decent Tables are prouided, and placed for the celebration of the holy Communion, wee appoint that the same Tables shall from time to time bee kept and repaired in sufficient and seemely manner, and couered in time of Diuine Seruice with a carpet of Silke or other decent stuffe thought meete by the Ordinary of the place, if any question be made of it, and with a faire linnen cloth at the time of the administration as becommeth that Table, and so stand, sauing when the said holy Communion is to be administred. At which time the same shall be placed in so good sort within the Church or Chancell, as thereby the Minister may be more conueniently heard of the Communicants in his prayer and administration, and the Communicants also more conueniently and in more number may

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may communicate with the sayd Minister: and that the ten commandments bee set vpon the East end of euery Church and Chappell where the people may best see and reade the same, and other chosen Sentences written vpon the wals of the said Churches and Chappels in places conuenient: and like wise that a conuenient seate bee made for the Minister to reade service in. All these to bee done at the charge of the Parish.

LXXXIII.

A Pulpit to be provided in euery Church.

THe Churchwardens or Questmen at the common charge of the Parishioners in euery Church shall provide a comely and decent Pulpit to be set in a conuenient place within the same by the discretion of the Ordinarie of the place, if any question doe arise, and to bee there seemely kept for the preaching of Gods word.

LXXXIII

A Chest for almes in euery Church.

THe Churchwardens shall provide and haue within three moneths after the publishing of these Constitutions, a strong chest, with an hole in the vpper part thereof, to be provided at the charge of the Parish (if there bee none such already provided) hauing 3. keyes. Of which one shall remaine in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the Churchwardens for the time being, which chest they shall set

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and fasten in the most conuenient place, to the intent the Parishioners may put into it their Almes for their poore neighbours. And the Parson, Vicar, or Curate, shall diligently from time to time, & especially when men make their Testament, call vpon, exhort, and moue their neighbours to conferre, and giue as they may well spare to the said chest, declaring vnto them, that whereas heretofore they haue beene diligent to bestow much substance, otherwise then God commanded, vpon superstitious vses: now then ought at this time to bee much more ready to helpe the poore and needy, knowing that to relecue the poore, is a sacrifice which pleaseth God: and that also whatsoever is giuen for their comfort, is giuen to Christ himselfe, and is so accepted of him, that hee will mercifully reward the same. The which Almes and deuotion of the people, the Keepers of the keyes shall yeerely, quarterly, or oftner (as neede requireth) take out of the chest, and distribute the same in the presence of most of the Parish, or sixe of the chiefe of them, to bee truly and faithfully deliuered to their most poore and needy neighbours.

LXXXV.

Churches to be kept in sufficient reparations.

THE Churchwardens or Questmen shall take care and prouide that the Churches bee well and sufficiently repaired, and so from time to time kept and maintained, that the Windowes bee well glazed, and that the Floores bee kept paved, plaine, and euen, and all things there in such an orderly

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orderly and decent sort, without dust or any thing that may be either noysome, or vnseemely as best becommeth the house of God, and is prescribed in an Homilie to that effect. The like care they shall take that the Churchyard be well and sufficiently repaired, fenced, and maintained, with Walles, Railes, or Pales, as haue bin in each place accustomed, at their charges vnto whom by Law the same appertaineth: but especially they shall see that in euery meeting of the congregation, peace bee well kept, and that all persons Excommunicated, and so denounced, bee kept out of the Church.

LXXXVI.

Churches to be suruayed, & the decayes certified to the high Commissioners.

EVERY Deane, Deane and Chapter, Archdeacon and other which haue authority to hold Ecclesiasticall Visitations by Composition, Law or Prescription, shall suruay the Churches of his or their Iurisdiction, once in euery three yeers in his owne person, or cause the same to be done, and shall from time to time within the said three yeeres, certifie the high Commissioners for causes Ecclesiasticall euery yeare of such defects in any the said Churches, as he or they doe finde to remaine vnrepayred, and the names and surnames of the parties faultie therein. Vpon which certificate wee desire that the said high Commissioners will *Ex officio mero* send for such parties, and compell them to obey the iust and lawfull Decrees of such Ecclesiasticall Ordinaries, making such certificates.

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LXXXVII.

A Terrier of Glebelands and other Possessions belonging to Churches.

WE ordaine that the Archbishop and all Bishops within their severall Diocesses, shall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tythes lying out of their Parishes which belong to any Parsonage or Vicarage, or rurall Prebend, be taken by the viewe of honest men in euery Parish, by the appointment of the Bishop, whereof the Minister to bee one, and be laid vp in the Bishops Registrie, there to bee for a perpetuall memory thereof.

LXXXVIII.

Churches not to be prophaned.

THE Churchwardens or Questmen and their Assistants shall suffer no Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporall Courts or Lectes, Lay-iuries, Musters, or any other prophane vsage to be kept in the Church, Chappell, or Churchyard, neither the Bels to bee rung superstitiously, vpon Holydayes or Eues, abrogated by the booke of Common prayer, nor at any other times without good cause to bee allowed by the Minister of the place, and by themselves.

¶ Church-

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¶ Churchwardens, or Questmen, and Sidemen, or Assistants.

LXXXIX.

The choyce of Churchwardens, and their accompt.



ALL Churchwardens or Questmen in euery Parish, shall bee chosen by the ioynt consent of the Minister and the Parishioners if it may be. But if they cannot agree vpon such a choise, then the Minister shall choose one, and the Parishioners another, and without such a ioynt or seuerall choise, none shall take vpon them to be Churchwardens, neither shall they continue any longer then one year in that Office, except perhaps they be chosen againe in like manner. And all Churchwardens at the end of their year, or within a moneth after at the most, shall before the Minister and the Parishioners giue vp a iust account of such money as they haue receiued, and also what particularly they haue bestowed in reparations, and otherwise for the vse of the Church. And last of all going out of their Office, they shall truely deliuer vp to the Parishioners whatsoeuer money, or other things of right belonging to the Church or Parish, which remaine in their hands, that it may bee deliuered ouer by them to the next Churchwardens. by Bill Indented.

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XC.

The choyce of Sidemen, and their ioynt office with Churchwardens.

THe Churchwardens or Questmen of euery Parish, and two or three or more discreet persons in euery Parish to be chosen for Sidemen or Assistants, by the Minister or Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the Diocesse) shall diligently see, that all the Parishioners duly resort to their Church vpon all Sundayes and Holydayes, and there continue the whole time of Diuine Seruice: and none to walke or to stand idle or talking in the Church, or in the Church-yard, or Church-porch during that time. And all such as shall be found slacke or negligent in resorting to the Church, (hauing no great or vrgent cause of absence) they shall earnestly call vpon them: and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choice of which persons, *viz.* Churchwardens or Questmen, Sidemen or Assistants shall be yearly made in Easter weeke.

¶ Parish Clearks.

XC I.

Parish Clearkes to be chosen by the Minister

NO Parish Clarke vpon any Vocation shall be chosen within the Citie of London, or elsewhere within the Prouince of Canterbury, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place
for

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for the time being : Which choise shall bee signified by the said Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Diuine Seruice. And the said Clarke shall bee of twenty yeeres of age at the least, and knowne to the said Parson, Vicar, or Minister to bee of honest conuersation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be) And the said Clarkes so chosen shall haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at such times as hath bene accustomed, or by their owne collection, according to the most ancient custome of euery Parish.

¶ Ecclesiasticall Courts be

longing to the Archbishops

Jurisdiction.

XCII.

None to be cited into diuers Courts for probate of the same Will.

H Or as much as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbishops Prerogative much distracted, and diuersly called, and summoned for probate of Willes, or to take administrations of the goods of persons dying in testate, and thereby vexed & grieved with many causelesse and vnnecessary troubles, molestations, and expences: We constitute and appoint, That all Chancellours;

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Commissaries, or Officials, or any other exercising Ecclesiasticall Iurisdiction whatsoeuer, shall at the first charge with an oath all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moued by any speciall inducement) doe firmly beleue that the partie deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts, in any other Diocesse or Diocesses, or peculiar Iurisdiction within that Prouince, then in that wherein the said party died, amounting to the value of xl . And if the said person cited, or voluntarily appearing before, shall vpon his oath affirme, That he knoweth, or (as aforesaid) firmly beleueth, that the said party deceased had goods or good debts in any other Diocesse or Diocesses, or peculiar Iurisdiction within the said Prouince, to the value aforesaid, and particularly specifye and declare the same: then shall hee presently dismisse him not presuming to intermeddle with the probate of the said will, or to grant administration of the goods of the party so dying Intestate: neither shall he require or exact any other charges of the said parties more then such onely as are due for the Citation & other Processes had & used against the said parties, vpon their further contumacie: but shall openly & plainly declare & professe, that the said cause belongeth to the Prerogative of the Archbishop of that prouince, willing and admonishing the party to proue the said Will, or require Administration of the sayd goods in the Court of the sayd prerogative, and to exhibit
before

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before him the sayd Iudge the probate or administration vnder the Seale of the Prerogatiue within forty dayes next following. And if any Chancellor Commissary, Officiall, or other exercising Ecclesiasticall Iurisdiction whatsoeuer, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to bee absolved or releafed, vntill hee haue restored to the partie all expences by him laid out contrary to the tenor of the premisses: and euery such probate of any Testament or administration of goods so granted shall be held voyd and frustrate to all effects of the Law whatsoeuer. Furthermore wee charge and enioyne, that the Register of euery inferiour Iudge doe without all difficultie or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth & no oftener, what Executors or administrators haue bin by his sayd Iudge for the incompetencie of his owne Iurisdiction dismissed to the sayd Prerogatiue Court with in the month next before, vnder paine of a moneths suspension frō the exercise of his Office for euery default therein. Prouided, that this Canon or any thing therein contained, be not preiudicial to any compolition betweene the Archbishop and any Bishop or other Ordinary, nor to any inferiour Iudge that shal grant any probate of Testament or administration of goods to any party that shall voluntarily desire it, both out of the said inferiour court, and also out of the Prerogatiue. Prouided likewise, that if any man dy *in itinere*, the goods that he hath about him at that present, shall not cause his Testament or Administration

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nistrations to be liable vnto the Prerogative Court.

XCIII.

The Rate of Bona notabilia liable to the Prerogative

Furthermore Wee decree and ordaine, that no Judge of the Archbishops Prerogative, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoever to any of the aforesaid intents, vnlesse he haue knowledge that the party deceased was at the time of his death possessed of goods and chattels in some other Diocesse or Diocesses, or peculiar Iurisdiction within that prouince then in that wherein he died, amounting to the value of five pounds at the least, decreeing and declaring, that who so hath not goods in diuers Diocesses to the said summe or value, shall not bee accounted to haue *bona notabilia*. Alwayes provided, that this clause here, and in the former Constitution mentioned, shall not preiudice those Diocesses where by composition or custome, *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogative Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to bee Cited into his Court, contrary to the tenor of the premises, he shall restore to the party so Cited all his costs and charges, and the Acts and Proceedings in that behalfe shall be held voyd and frustrate. Which expences if the said Iudge or Register or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his Office vntill he yeeld to the performance thereof.

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XCIII.

None to be Cited into the Arches or Audience but dwellers within the Archbishops Diocesse or Peculiar.

NO Deane of the Arches nor Official of the Archbishops Consistory, nor any Iudge of the Audience, shall henceforward in his owne name, or in the name of the Archbishop either *ex officio*, or at the instance of any party, originall City, Summon or any way compell, or procure to bee Cited, Summoned, or compelled, any person which dwelleth not within the particular Diocesse or peculiar of the said Archbishop, to appeare before him or any of them for any cause or matter whatsoever, belonging to Ecclesiasticall cognizance, without the Licence of the Diocesan first had and obtained in that behalfe, other then in such particular cases only as are expressly excepted and reserved in and by a Statute *Anno 23. Hen. 8. cap. 9.* And if any of the said Iudges shall offend herein, he shall for every such offence be suspended from the exercise of his office for the space of three whole months.

XC V.

The restraint of double Quarrels.

ALbeit by former Constitutions of the Church of England, every Bishop hath had two moneths space to inquire and informe himselfe of the sufficiencie, and qualitie of every Minister, after hee hath beene presented vnto him to be instituted into any Benefice: yet for the avoiding of some incon-

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ueniences, we doe now abridge and reduce the said two moneths into eight and twenty dayes onely. In respect of which abridgement wee doe ordaine and appoinr, that no double Quarrell shall hereafter be granted, out of any of the Arch-Bishops Courts at the suite of any Minister whosoeuer, except hee shall first take his personall oath, that the sayd eight and twentie dayes at the least are expired, after he first tendered his presentation to the Bishop, and that he refused to grant him Institution thereupon: or shall enter into bonds with sufficient sureties to prooue the same to bee true, vnder paine of suspension of the Granter thereof from the execution of his Office, for halfe a yeare *toties quoties* to bee denounced by the said Arch-Bishop, and Nullitie of the double Quarrell aforesaid, so duely procured, to all intents & purposes whatsoeuer. Alwaies provided that within the said eight and twentie dayes, the Bishop shall not institute any other to the preiudice of the said partie before presented, *sub pena nullitatis*.

XCVI.

Inhibitions not to be granted without the subscription of an Advocate.

THat the Iurisdiccions of Bishops may be preserved (as neare as may be) entire and free from preiudice, and for that behoofe of the Subjects of this land, better Prouision be made that henceforward they bee not griued with frivolous and wrongfull suits and molestations: It is ordained and provided that no Inhibition shall bee granted out

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out of any Court, belonging to the Arch-Bishop of Caterbury at the instance of any partie vnlesse it be subscribed by an Aduocate practising in the said Court: which the said Aduocate shall doe freely, not taking any Fee for the same, except the partie prosecuting the suit, doe voluntarily bestow some gratuitie vpon him for his counsell and aduice in the said cause. The like course shall be vsed in granting soorth any Inhibition at the Instance of any party by the Bishop or his Chancellor against the Arch-Deacon, or any other person exercising Ecclesiasticall Iurisdiction: and if in the Court or Consistorie of any Bishop there be no Aduocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

XCVII.

Inhibitions not to be granted untill the Appeale be exhibited to the Iudge

IT is further ordered and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutorie decree, or in any cause of correction whatsoever, except vnder the forme aforesaid, and moreover that before the going out of any such Inhibition, the Appeale it selfe, or a copie thereof (auouched by oath to be iust and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cause of the grievance, before the granting soorth of the saide Inhibition. And euery Appellant or his lawfull Proctor shall before the obtaining of any such Inhibition, shewe and exhibite to the Iudge or his Surrogate in a writing, a
true

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true copy of those Acts wherewith he complaineth himselfe to be agrieved, & from which he appealeth, or shall take a corporall oath that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtaine it, the handes of the Register in the Country, or his Deputy tendring him his fee. And if any Iudge or Register shall either procure or permit any Inhibition to bee sealed, so as is said, contrary to the forme and limitation aboue specified, let him be suspended from the execution of his office, for the space of 3. monthes: if any Proctor, or other person whatsoeuer by his appointment, shall offend in any of the premisses, either by making or sending out any Inhibitions contrary to the tenour of the said premisses, let him bee removed from the exercise of his Office for the space of a whole yeere without hope of release or restoring.

XCVIII.

Inhibitions not to be granted to factious Appellants, unlesse they first subscribe.

FOrasmuch as they who breake the Lawes, cannot in reason claime any benefite or protection by the same: We decree and appoint, That after any Iudge Ecclesiasticall hath proceeded Iudicially against obstinate and factious persons, and contemptners of Ceremonies, for not obseruing the Rites and Orders of the Church of England, or for contempt of publique prayer, no Iudge *Ad quem* shall admit or allow any his or their Appcales, unless he hauing first seene the originall Appcale, the party

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party appellat doe first personally promise and avow, that hee will faithfully keepe and obserue all the Rites and Ceremonies of the Church of England, as also the prescript forme of Common prayer; and doe likewise subscribe to the three Articles formerly by vs specified and declared.

XCIX.

None to marry within the degrees prohibited.

NO persons shall marry within the degrees prohibited by the Lawes of God and expressed in a Table set forth by authoritie in the yeare of our Lord God. 1563. and all marriages so made and contracted shall be adiudged incestuous and vnlawfull, and consequently shall bee dissolued as voyde from the beginning, and the parties so married shall by course of Law bee separated. And the aforesaid Table shall be in euery Church publicly set vp and fixed at the charge of the Parish.

C.

None to marry vnder xxj. yeeres without their Parents consent.

NO children vnder the age of one and twentie yeeres complete, shall contract themselues, or marry without the consent of their Parents, or of their Guardians and Gouvernours, if theit Parents be deceased.

CI.

By whom Licences to marry without Banes shall bee granted, and to what sort of persons.

NO Facultie or Licence shall bee henceforth granted for solemnization of Marrimonie

M

betwixt

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betwixt any parties, without thrice open publication of the Bannes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any priuiledges in the right of their Churches: but the same shall bee granted onely by such as haue Episcopall authority, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Gradian of the Spiritualities or Ordinaries exercising of right Episcopall Iurisdiction in their seuerall Iurisdctions respectiue, and vnto such persons onely as be of good state and quality, and that vpon good caution and security taken.

C II.

Securitie to be taken at the granting of such Licences, and vnder what condition.

THE securitie mentioned shall containe these conditions: First, that at the time of the granting euery such licence, there is not any impediment of precontract, consanguinity, affinity, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge touching any contract or marriage of either of the said parties with any other. Thirdly, that they haue obtained thereunto the expresse consent of their Parents (if they be liuing) or otherwise of their Guardians or Gouvernours. Lastly, that they shall celebrate the said Matrimony publicly in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

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CIII.

Oathes to be taken for the Conditions.

FOR the auoiding of all fraud and collusion in the obtaining of such Licences and Dispensations : Wee further constitute and appoint, That before any Licence for the Celebration of Matrimonie, without publication of Bannes bee had or granted, it shall appeare to the Iudge by the oathes of two sufficient witnesses, one of them to bee knowne either to the Iudge himselfe, or to some other person of good reputation then present, and knowne likewise to the said Iudge, that the expresse consent of the Parents, or parent if one be dead, or Gardians, or Gardian of the parties is thereunto had and obtained. And furthermore that one of the parties personally sweare, that hee beleeueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cause whatsoever, nor any suite commenced in any Ecclesiasticall Court, to barre or hinder the proceeding of the said Matrimony, according to the tenour of the aforesaid Licence.

CIIII.

An exception for those that are in widowhood.

IF both the parties which are to marry being in Widowhood, doe seeke a Facultie for the forbearing of Bannes, then the clauses before mentioned, requiring the Parents consents, may be omitted : but the Parishes where they dwel both shall be expressed in the Licence, as also the Parish named where the Marriage shall be celebrated. And if any Commissary for Faculties, Vicars generall, or other the said

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Ordinaries shall offend in the premisses, or any part thereof he shall for every time so offending, bee suspended from the execution of his Office for the space of fixe moneths : and every such Licence or dispensation shall be held void to all effects and purposes, as if there had neuer beene any such granted : and the parties marrying by virtue thereof, shall bee subiect to the punishments which are appointed for clandestine Marriages.

CV.

No Sentence for Diuorce to be giuen vpon the sole confession of the parties.

FOrasmuch as Matrimoniall causes haue beene alwayes reckoned and reputed amongst the weightiest, and therefore require the greater caution when they come to be handled and debated in Iudgement, especially in causes wherein Matrimonie hauing beene in the Church duely solemnized, is required vpon any suggestion or pretext whatsoever to be dissolved or annulled : Wee doe straightly charge and enioyne ; that in all proceedings to Diuorce and Nullities of Matrimonie , good circumspection and aduice be vsed, and that the truth may (as farr as is possible) be sifted out by the deposition of witnesses : and other lawfull proofes and euictions, and that the credit bee not giuen to the sole confession of the parties themselves, howsoever taken vpon oath either within or without the Court.

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CVI.

No Sentence of Diuorce to be giuen but in open Court.

NO Sentence shall be giuen either for separation *a thoro & mensa*, or for annulling of pretended Matrimonie, but in open Court, and in the seate of Iustice, and that with the knowledge and consent either of the Arch-Bishop within his Prouince, or of the Bishop within his Diocesse, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of Vicars generall, or other principall Officials, or, *sede vacante*, of the Guardians of the Spiritualities, or other Ordinaries to whom of right it appertaineth in their seuerall Iurisdicitions, and Courts, and concerning them onely that are then dwelling vnder their Iurisdiction.

CVII.

In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *a thoro & mensa*, there shall bee a caution and restraint inferred in the Act of the sayd Sentence, That the parties so separated, shall liue chastly, and continently: neither shall they, during each others life, contract Matrimony with any other person. And for the better obseruing of this last clause, the said Sentence of Diuorce shall not be pronounced, vntill the partie or parties requiring the same, haue giuen good and sufficient caution and securitie into the Court, that they will not any way breake or transgress. the said restraint or prohibition.

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CVIII.

The penalty for Iudges offending in the premisses.

AND if any Iudge giuing Sentence of Diuorce or Separation, shall not fully keepe and obserue the premisses, he shall be by the Archbishop of the Province, or by the Bishop of the Diocesse, suspended from the exercise of his Office for the space of a whole yeere, and the Sentence of Separation so giuen contrary to the forme aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all beene giuen or pronounced.

¶ Ecclesiasticall Courts belonging
to the Iurisdiction of Bishops and
Archdeacons, and the pro-
ceedings in them.

CIX.

Notorious crimes and scandals to be certified into Ecclesiasticall Courts by presentment.

IF any offend their brethren, either by Adultery, whoredome, Incest, or Drunkennes, or by swearing, Ribaldry, Vsury, or any other vncleannes and wickednes of life, the Churchwardens or Quest-men and Sidemen in their next Presentments to their Ordinaries, shall faithfully present all and euery of the said offenders, to the intent that they and euery of them may be punished by the seuerity of the Lawes, according to the r deserts, and such notorious offenders shall not be admitted to the holy Communion till they be reformed.

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CX.

Schismatics to be presented.

IF the Churchwardens or Questmen or Assistants, doe or shall know any man within their Parish or elsewhere, that is a hinderer of the word of God to be read or sincerely Preached, or of the execution of these our Constitutions, or a fautor of any vsurped or forreine power by the Lawes of this Realme mostely reiected and taken away, or a defender of Popish and erroneous doctrine : they shall detect and present the same to the Bishop of the Diocesse or Ordinarie of the place, to be censured and punished according to such Ecclesiasticall Lawes as are prescribed in that behalfe.

CXI.

Disturbers of diuine Service to be presented

IN all Visitation of Bishops and Archdeacons, the Churchwardens or Questmen and Sidemen shall truly and personally present the names of all those which behaue themselves rudely or disorderly in the Church, or which by vntimely ringing of Bells, by walking, talking, or other noise shall hinder the Minister or Preacher.

CXII.

Not communicants at Easter to be presented.

THe Minister, Churchwardens, Questmen and Assistants of euery Parish Church & Chappell, shall yeerely within forty dayes after Easter exhibite to the Bishop or his Chancellor the names and surnames of all the Parishoners, aswell men as women, which being at the age of sixteene yeeres, receiued not the Communion at Easter before.

Ministers

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CXIII.

Ministers may present.

BEcause it often commeth to passe that the Church-wardens, Sidemen, Questmen, and such other persons of the Laytie as are to take care for the suppressing of sinne and wickednes in their severall Parishes, as much as in them lieth, by admonition, reprehension and denunciation to their Ordinaries, doe forbear to discharge their duties therein, either through feare of their Superiours, or through negligence, more then were fit, the licentiousness of these times considered: Wee ordaine, That hereafter every Parson and Vicar, or in the lawfull absence of any Parson or Vicar, then their Curates and Substitutes may ioine in every presentment with the said Church-wardens, Sidemen and the rest aboue mentioned at the times hereafter limitted, if they the said Churchwardens and the rest will present such enormities as are apparant in the Parish: or if they will not, then every such Parson and Vicar, or in their absence, as is aforesaid, their Curates may themselves present to their Ordinaries at such times, and when else they thinke it meet, all such crimes as they haue in charge, otherwise, as by them (being the person that should haue the chiefe care for the suppressing of sinne and impletie in their Parishes) shall be thought to require due reformation. Provided alwayes, that if any man confesse his secret and hidden sinnes to the Minister for the vnburthening of his conscience, and to receiue spirituall consolation and ease of minde from him, We do not any way bind the sayd Minister by this
our

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our Constitution, but doe straigly charge and admonish him, that he do not at any time reueale and make knowne to any person whatsoever, any crime or offence so committed to his trust and secrecie (except they be such crimes as by the Lawes of this Realme, his owne life may be called into question for concealing the same) vnder paine of irregularitie,

CXIII

Ministers shall present Recusants.

EVERY Parson, Vicar or Curate shall carefully informe themselves every yeare hereafter, how many Popish Recusants, men, women, and children about the age of thirteene yeares, and how many being Popishly giuen (who though they come to the Church, yet doe refuse to receiue the Communion) are inhabitants; or make their abode either, as Sojourners or common Ghests in any of their seuerall Parishes, and shall set their true names in writing (if they can learne them or otherwise, such names as for the time they carry, distinguishing the absolute Recusants from halfe Recusants: and the same so farre as they know or belecue so distinguished & set downe vnder their hands shall truly present to their Ordinaries before the feast of the Natiuitie next ensuing, vnder paine of suspension to be inflicted vpon them by their said Ordinaries, and so every yeare heereafter vpon the like paine, before the feast of S. Iohn Baptist. Also wee ordaine that all such Ordinarie, Chancellors, Commissaries, Archdeacons, Officials, and all other Ecclesiastical Officers, to whom the said presentments shall be exhibited, shall likewise within one month after the receipt of the same, vnder paine of suspension by

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the Bishop from the execution of their Office for the space of halfe a yeere (as often as they shall offend therein) deliuer them or cause to be deliuered to the Bishop respectiue: who shall also exhibite them to the Arch-Bishop within six weekes, and the Arch-Bishop to his Maiefty within other six weeks after he hath receiued the said presentments.

CXV.

Ministers and Churchwardens not to be sued for presenting.

VHereas for the reformation of criminous persons and disorders in euery Parish, the Churchwardens, Questmen, Sidemen, and such other Church Officers are sworne, and the Minister charged to present as well the crimes and disorders committed by the sayd criminous persons, as also the common fame which is spread abroad of them. Whereby they are often maligned and sometimes troubled by the said Delinquents or their friends: we doe admonish and exhort all Iudges both Ecclesiasticall and Temporall, as they regard and reuerence the fearefull Iudgement seate of the highest Iudge that they admit not in any of their Courts, any complaint, plea, suite, or suits, against any such Church-wardens, Questmen, Sidemen, or other Church Officers for makeing any such presentments, nor against any Minister for any presentments that he shall make: all the said presentments tending to the restraint of shamelesse impiety, and considering that the rules both of Charitie and Gouernment do presume that they did nothing therein of malice, but for the discharge of their consciences.

Church-

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CXVI.

Churchwardens not bound to present oftner then twice a yeare.

NO Church-wardens, Questmen, or Sidemen of any Parish shall be inforced to exhibite their presentments to any hauing any Ecclesiasticall Iurisdiction aboue once in euery yeere, where it hath bin no oftner vsed, nor aboue twice in any Diocesse whatsoeuer, except it be at the Bishops Visitation. For the which presentments of euery Parish Church or Chappell, the Register of any Court where they are to be exhibited, shall not receiue in one yeare aboue foure pence, vnder paine for euery offence therein, of suspension from the execution of his Office for the space of one month *toties quoties*. Prouided alwayes that as good occasion shall require, it shall be lawfull for euery Minister, Churchwardens and Sidemen, to present offendours as oft as they shall thinke meet. And likewise for any godly disposed person, or for any Ecclesiasticall Iudge vpon knowledge or notice giuen vnto him or them of any enormous crime within his Iurisdiction, to moue the Minister, Churchwardens, or Sidemen, as they tender the glory of God and reformation of sinne to present the same. and if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Prouided that for these voluntarie presentments, there bee no Fee required or taken of them, vnder the paine aforesaid.

CXVII.

Churchwardens not to bee troubled for not presenting oftner then twice a yeare.

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NO Churchwardens, Questmen, or Side-men shall be called or cited, but onely at the said time or times before limited, to appeare before any Ecclesiasticall Iudge whatsoeuer, for refusing at other times to present any faultes committed in their Parishes, & punishable by Ecclesiasticall Lawes. Neither shall they or any of them after their presentments exhibited at any of those times be any further troubled for the same, except vpon manifest and euident prooffe it may appeare that they did then willingly and wittingly omit to present some such publique crime or crimes as they knew to be committed, or could not be ignorant that there was then a publique fame of them, or vnlesse there bee very iust cause to call them for the explanation of their former presentments. Which case of wilfull omission, their Ordinaries shall proceede against them in such sort as in causes of willfull periurie in a Court Ecclesiasticall, it is already by Law provided.

CXVIII.

The old Churchwardens to make their presentments, before the new be sworne.

THe Office of all Churchwardens and Sidemen shall bee reputed euer hereafter to continue vntill the new Church-wardens that shall succeed them bee sworne, which shall bee the first weeke after Easter, or some weeke following, according to the direction of the Ordinarie. Which time so appointed, shall alwaies bee one of the two times in euery yeare, when the Minister and Church-wardens, and Sidemen of euery Parish shall exhibite to there seuerall Ordinaries, the presentment of such enormities as haue happened in their Parishes since their

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last presentments. And this duty they shall performe before the newly chosen Church wardens and Sidemen be sworne, and shall not be suffered to passe ouer the said presentments to those that are newly come into Office, & are by intendment ignorant of such crimes, vnder paine of those censures which are appointed for the reformation of such dalliers and dispencers with their owne consciences.

CXIX.

Conuenient time to be assigned for framing presentments.

FOR the auoyding of such inconueniences as heretofore haue happened by the hastie making of Bills of presentments, vpon the days of the Visitation and Synods: it is ordered, That alwayes here after euery Chancellor, Arch-Deacon, Commissary and Officiall, and euery other person hauing Ecclesiasticall Iurisdiction at the ordinary time when the Churchwardens are sworne: and the Arch-Bishop and Bishops when he or they doe summon their Visitation, shall deliuer, or cause to be deliuered to the Churchwardens, Questmen, and Sidemen of euery Parish, or to some of them, such bookes of Articles as they or any of them shall require for the yeere following the sayd Churchwardens, Questmen, and Sidemen to ground the Presentments vpon at such times as they are to exhibite them. In which Booke, shall be contained the forme of an oath which must be taken immediately before euery such presentment: to the intent that hauing beforehand time sufficient not onely to peruse and consider what their said oath shall bee, but the Articles also wherupon they are to ground their Presentments, they may frame them at home both aduisedly, and truly to the discharge of

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their owne consciences, after they are sworne, as becommeth honest and godly men.

CXX.

None to be cited into Ecclesiasticall Courts by Proccesse of Quorum nomina.

NO Bishop, Chancellor, Arch-Deacon, Officiall or other Ecclesiasticall Iudge shall suffer any generall Proccesses of *Quorum nomina*, to be sent out of his Court: except the names of all such as thereby are to be cited, shall bee first expressly entred by the hand of the Register, or his Deputy, vnder the said Proccesses, and the said Proccesses and names bee first subscribed by the Iudge, or his Deputy and his Seale thereto afixed.

CXXI.

None to be cited into severall Courts for one crime.

IN places where the Bishop and Arch-Deacon do by prescription or composition visite at severall times in one and the same yeere, lest for one & the self-same fault any of his Maiesties Subiects should be challenged and molested in diuers Ecclesiasticall Courts. We order and appoint, That every Arch-Deacon, or his Officiall, within one moneth after the Visitation ended that yeere, & the presentments receiued, shall certifie vnder his Hand and Seale, to the Bishop or his Chancellor, the names and crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall hencefoorth forbear to conuent any person for any crime or cause so detected or presented to the Arch-Deacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments receiued, shall
vnder

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vnder his Hand and Seale signifie to the Archdeacon or his Officiall, the names and crimes of all such persons which shall be detected or presented vnto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certifie each other as is heere prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each others Visitation: then euery of them so offending shall be suspended from all exercise of his Iurisdiction, by the Bishop of his Diocese, vntill he shall repay the costs and expences which the parties grieved haue beene at by that vexation.

CXXII

No sentence of Deprivation or Deposition to bee pronounced against a Minister, but by the Bishop.

VHen any Minister is complained of, in any Ecclesiasticall Court belonging to any Bishop of this Prouince for any crime, the Chancelour, Commissary, Officiall or any other hauing Ecclesiasticall Iurisdiction to whom it shall appertaine, shall expedite the cause by Processes and other proceedings against him: and vpon contumacy for not appearing, shall first suspend him, and afterward his contumacy continuing, Excommunicate him. But if he appeare and submit himselfe to the course of Law, then the matter being ready for Sentence, and the merits of his offence exacting by Law, either deprivation from his liuing, or deposition from the Ministry, no such sentence shall bee pronounced by any person whatsoeuer, but onely by the Bishop, with the assistance of his Chancellor, the Deane, (if they may

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may conueniently be had) and some of the Prebendaries, if the Court bee kept neare the Cathedral Church, or of the Archdeacon, if bee may be had conueniently, and two other at the least graue Ministers and Preachers to bee called by the Bishop when the Court is kept in other places.

CXXIII

No Acte to be sped but in open Court.

NO Chancellor, Commissary, Archdeacon, Official, or any other person vsing Ecclesiasticall Iurisdiction whosoeuer, shall speed any iudiciall Act, eitheir of contentions or voluntary Iurisdiction, except he haue the Ordinary Register of that Court, or his lawfull deputy: or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe to write or speede the same, vnder paine of suspension *ipso facto*.

CXXIIII

No Court to haue more then one Seale.

NO Chancellor, Commissarie, Archdeacon, Official, or any other exercising Ecclesiasticall Iurisdiction, shall without the Bishops consent haue any moe Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwaye sbe kept eitther by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, and remaining within the Iurisdiction of the said Iudge, or in the City or principall Towne of the Country. This Seale shall containe the title of that Iurisdiction, which euery of the said Iudges or their Deputies doe execute.

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CXXV.

Conuenient places to be chosen for the keeping of Courts.

ALL Chancellours, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoint such meet places for the keeping of their Courts by the assignement or approbation of the Bishop of the Diocese, as shall bee conuenient for entertainment of those that are to make their appearance there, and most indifferent for their travell. And likewise they shall keepe and end their Courts in such convenient time, as every man may returne homewards in as due season as may be.

CXXVI.

Peculiar and inferior Courts to exhibite the originall copies of wils into the Bishops Registrarie.

WHerens Deanes, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiasticall Iurisdiction, claime liberty to prooue the last Willes and Testaments of persons deceased within their severall Iurdictions, having no knowne nor certayne Registers, nor publike place to keepe their Records in, by reason whereof many Willes, rights, and Legacies vpon the death or change of such persons and their private Notaries, miscary and cannot bee found, to the great preiudice of his Maiesties Subjects. Wee therefore order and inioyne, that all such Possessors and exercisers of peculiar Iurisdiction, shall once in every yeere exhibite into the publike Registrarie of the Bishop of the Diocese, or of the Deane and Chapter vnder whose Iurisdiction the said Peculiars are, every origi-

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ginal Testament of euery person in that time deceased and by them proued in their seuerall peculiar Iurisdicktions, or a true Copy of euery such Testament examined, subscribed, and sealed by the peculiar Iudge and his Notary. Otherwise if any of them faile so to doe, the Bishop of the Diocesse or Deane and Chapter vnto whom the said Iurisdicktions doe respectiuey belong, shall suspend the said parties and euery of them from the exercise of all such peculiar Iurisdicktion, vntill they haue performed this our Constitution.

¶ Iudges Ecclesiasticall and their Surrogates.

GXXVII.

The quality and oath of Iudges.

NO man shal hereafter be admitted a Chancellor, Commiſſary, or Officiall, to exercise any Ecclesiasticall Iurisdicktion: except he be of the full age of six & twenty yeeres at the least, & one that is learned in the Ciuill & Ecclesiasticall Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose life and manners no euill example is had, and except before he enter into or execute any such office, he shall take the oath of the Kings Supremacie in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thousand five hundredeth

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hundeth sixtyand two, and shall also sweare that he will to the vtermost of his vnderstanding deale vprightly and iustly in his Office, without respector fauour or reward: the said oathes and subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that doe now possesse or execute any places of Ecclesiasticall Iurisdiction, or Service, shall before Christmas next in the presence of the Arch-Bishop or Bishop, or in open Court, vnder whom or where they exercise their Offices, take the same oathes and subscribe, as before is said: or vpon refusall so to doe, shall be suspended from the execution of their Offices, vntill they shall take the said oathes, and subscribe as aforesaid.

CXXVIII.

The Quality of Surrogats.

NO Chancellor, Commissary, Arch-Deacon, Officiall, or any other person vsing Ecclesiasticall Iurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except he be either a graue Minister and a graduate, or licensed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath som skill in the Ciuill and Ecclesiasticall Law, and is a fauorer of true Religion, and a man of modest and honest conuersation, vnder paine of suspension for euery time that they offend therein. from the execution of their Offices for the space of three moneths *Toties quoties*. And he likewise that is Deputed, being not qualified as before expressed, and yet shall pre-

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sume to be a Substitute to any Iudge, and shall keepe any Court as is aforesaid, shall vndergoe the same censure in manner and forme as is before expressed.

Proctors.

CXXIX.

Proctors not to retaine Causes, without the lawfull assignement of the parties.



One shal procure in any causes whatsoever vlesse he bee thereunto constituted and appointed by the party himselfe, either before the Iudge, and by Act in Court, or vlesse in the beginning of the Suit, he be by a true and sufficient Proxie thereunto warranted and enabled. We call that Proxie sufficient, which is strengthened and confirmed by some authentickall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the said Proctors exhibited into the Court and be safely kept and preserved by the Register in the publicke Register of the said Court. And if any Register or Proctor shall offend herein, he shall be seclued from the exercise of his Office for the space of two moneths without hope of releafe or restoring.

CXXXI.

Proctors not to retaine Causes without the Counsell of an Advocate.

FOR lessning and abridging the multitude of Suits and contentions, as also for preventing the complaints of Suiters in Courts Ecclesiasticall, who many times are overthrowne by the lower

sight

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sight and negligence, or by the ignorance and insufficiency of Proctors, and likewise for the furtherance and increase of learning, and the advancement of Civill and Cannon Law, following the laudable customes heretofore observed in the Courts pertaining to the Arch-Bishop of Canterbury. We will and ordaine, that no Proctor exercising in any of them shall entertaine any Cause whatsoever, and keepe and retaine the same for two Court dayes, without the Counsell and advise of an Advocate, vnder paine of a yeeres suspension from his practice; neither shall the Iudge have power to release or mitigate the said penalty, without expresse Mandate and Authoritie from the Arch-Bishop aforesaid.

CXXXI.

Proctors not to conclude in any cause, without the knowledge of an Advocate.

NO Iudge in any of the said Courts of the Arch-Bishop, shall admit any Libell, or any other matter without the advice of an Advocate admitted to practice in the same Court, or without his subscription: neither shall any Proctor conclude any cause depending, without the knowledge of the Advocate retained and feed in the cause: which if any Proctor shall doe, or procure to be done, or shall by any colour whatsoever defraude the Advocate of his duty or Fee, or shall be negligent in repaiering to the Advocate, and requiring his advice what course is to be taken in the cause, he shall be suspended from all practice for the space of fixe moneths without hope of being therewith restored, before the said terme be fully complete.

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CXXXII.

Proctors prohibited the oath In animam Domini sui.

FOrasmuch as in the probate of Testaments and Suits for administration of the goods of persons dying Intestate, the oathes usually taken by Proctors of Courts *In animam constituentis*, is found to be inconuenient: We doe therefore decree and ordaine, That euery Executor or Suitor for administration, shall personally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sicknesse or age, or any other iust let or impediment, hee bee not able to make his personall appearance before the Iudge, it shall be lawfull for the Iudge (therebeing faith first made by a credible person, of the truth of his saide hindrance or impediment) to grant a Commission to some graue Ecclesiasticall person abiding neere the party aforesaid, whereby he shall giue power and authority to the said Ecclesiasticall person in his stead to minister the accustomed oath aboue mentioned, to the Executor or Suitor for such administration requiring his said Substitute that by a faithfull and trustie messenger hee certifie the saide Iudge truly and faithfully what he hath done therein. Lastly, we ordaine and appoint, That noe Iudge or Register, shall in any wise receiue for the Writing, Drawing, or Sealing of any such Commission, aboue the summe of six shillings and eight pence: whereof one moyitie to be for the Iudge, and the other for the Register of the said Court.

Proctors

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CXXXIII.

Proctors not to be clamorous in Court.

Forasmuch as it is found by experience, that the lowd and confused cryes and clamors of Proctors in the Courts of the Archbishop, are not onely troublesome and offensive to the Iudge and Aduocates, but also giue occasion to the standers by, of contempt and calumnie toward the Court it selfe : that more respect may be had to the dignitie of the Iudge, then heretofore, and that causes may more easily and commodiously be handled and dispatched ; Wee charge and enioyne, That all Proctors in the said Courts doe especially intend, that the Acts be faithfully entred and set downe by the Register, according to the aduice and direction of the Aduocate, that the said Proctors reſtaine loude speech, and brabbling, and behaue themſelues quietly and modestly and that when either the Iudges or Aduocates or any of them, shall happen to ſpeake, they preſently be ſilent vpon paine of ſilencing for two whole Tearmes then immediately following e- uery ſuch offence of theirs. And if any of them ſhall the ſecond time offend herein, and after due moniti- on ſhall not reforme himſelfe : let him be for ever re- moued from his practiſe.

¶ **Registers.**

CXXXIII.

Abuses to be reformed in Registers.

IF any Register, or Depury, or Subſti- tute whatſoeuer, ſhall receiue any Certifi- cate without the knowledge and conſent of the

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the Iudge of the Court, or willingly omit to cause any persons cited to appeare upon any Court and to be called, or vnduely put off, and deferre the Examination of witnesses to be examined by a day set & assigned by the Iudge, or do not obey & obserue the iudiciall and lawfull monition of the said Iudge, or omit to write, or cause to be written such Citations and decrees, as are to be put in execution and set forth before the next Court day, or shall not cause all Testaments exhibited in to his Office to bee Registered within a convenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceived by himselfe, & not so ordered or decreed by the Iudge, or in the transmission of Processes to the Iudge *ad quem*, shall adde, or insert any falshood or vntruth, or omit any thing therein, either by cunning, or by grosse negligence, or in cause of Instance, or promised of Office, shall receiue any reward in fauour of either partie, or be of counsell directly or indirectly with either of the parties in Suit, or in the execution of their Office, shall doe ought els maliciously, or fraudulently, whereby the said Ecclesiastical Iudge on his proceedings may bee slandered or defamed: We will & ordaine that the said Register or his Deputy, or Substitute, offending in all, or any of the premises, shall by the Bishop of the Diocese be suspended from the exercise of his Office, for the space of one, two or three moneths, or more according to the quality of his offence, and that the said Bishop shall assigne some other publike Notary to execute and discharge all things pertaining to his Office, during the time of his said Suspension.

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CXXXV.

A certaine rate of fees due to al Ecclesiasticall Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Officiall, nor any other exercising Ecclesiasticall Iurisdiction whatsoever, nor any Register of any Ecclesiasticall Courts, nor any Minister belonging to any of the sayd Officers or Courts, shal heereafter for any cause incident to their seuerall Offices, take or receiue any other or greater Fees, then such as were certified to the most Reuerend Father in GOD Iohn late Archbishop of *Canterbury* in the Yeere of our Lord God, 1597. and were by him ratified and approoued, vnder payne that euery such Iudge, Officer or Minister offending heerein shall bee suspended from the exercise of their seuerall Offices, for the space of fixe moneths for euery such Offence. Alwayes Provided, that if any question shall arise concerning the certaynty of the sayd Fees, or any of them: Then those Fees shall be helde for lawfull, which the Archbishop of *Canterbury* for the time being shall vnder his hand approoue, except the Statutes of this Realme before made, doe in any particular case expresse some other Fees to bee due. Provided furthermore, that no Fee or money shall be receiued eyther by the Archbishop, or any Bishop or Suffragan, eyther directly, or indirectly, for admitting of any into sacred Orders, nor that any other person or persons vnder the sayde Arch-bishop Bishop, or Suffragan, shall for Parchment, Writing, Waxe, Sealing, or for any other respect thereunto appertaining, take aboue ten Skillings, vnder such paines as are already by Law prescribed.

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CXXXVI.

A Table of the rates of Fees to be set vp in Courts and Registers.

WE doe likewise constitute and appoynt, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containyng the seuerall Rates and Summes of all the sayde Fees: One in the vsuall place or Cōsistorie where the Court is kept, and the other in his Registry, and both of them in such sort, as euery man whom it concerneth, may without difficulty come to the viewe & perusall thereof, and take a Copy of them: The same Tables to be set vp before the feast of the Natiuity next ensuing. And if any Register shall faile to place the saide Tables according to the Tenor hereof, he shall be suspended from the executiō of his Office vntill he cause the same to be accordingly done: And the said Tables being once set vp, if he shall at any time remouue or suffer the same to be remoued, hidden, or any way hindred from sight, contrary to the true meaning of this constitution, he shall for every such offence be suspended from the exercise of his Office for the space of sixe moneths.

CXXXVII.

The whole Fees for shewing Letters of Orders and other Licences, due but once in euery Bishops time.

FOrasmuch as a chiefe and principall cause and vse of Visitation is, that the Bishop, Arch-Deacon, or other assigned to visite, may get some good knowledge of the State, Sufficiency, and Ability of the Clergie, and other persons whom they are to Visite: We thinke it conuenient that euery Parson, Vicar, Curate,

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Curate, Schoole-master, or other person Lycensed whosoever doe at the Bishops first Visitation, or at the next Visitation after his Admission, shew and exhibit vnto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Lycenses, or Faculties whatsoever, to be by the sayd Bishop eyther allowed or (if there be iust cause) disallowed and reiected, and being by him approoued, to bee as the Custome is, signed by the Register, and that the whole Fees accustomed to be payd onely once in the whole time of euery Bishop, and afterwards, but halfe of the said accustomed Fees, in euery other Visitation during the sayd Bishops continuance.

¶ Apparitors.

CXXXVIII.

THE number of Apparitors restrained.

FOrasmuch as we are desirous to redresse such abuses and aggrievances as are sayd to grow by Sumners or Apparitors: We thinke it meete that the multitude of Apparitors bee (as much as is possible) abridged or restrayned. Wherefore we decree and ordaine, that no Bishop or Arch-Deacon, or their Vicars or Officialls, or other inferior Ordinaries, shall depuse, or haue more Apparitors to serue their Iurisdictions respectiue, then either they or their Predecessours were accustomed to haue thirty yeeres before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Of-

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fices, neither shall they by any colour or pretence whatsoeuer cause or suffer their Mandats to bee executed by any messengers or Substitutes, vnlesse it be vpon some good cause to bee first knowne and approved by the Ordinary of the place. Moreover they shall not take vpon them the Office of Promoters or Informers for the Court, neyther shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceede the aforesaid limitation, or any of the said Apparitors shall offend in any of the premisses, the persons deputing them, if they be Bishops, shall vpon admonition of their superiour, discharge the persons exceeding the number so limited: If inferiour Ordinaries, they shall be suspended from the Execution of their Office vntill they haue dismissed the Apparitors by them so deputed, and the parties themselues so deputed shall for euer be remooued from the Office of Apparitors: And if being so remooued, they desist not from the exercise of their said Offices, let them bee punished by Ecclesiasticall censures as persons contumacious. Prouided, that if vpon experience the number of the said Apparitors be too great in any Diocese, in the Iudgement of the Archbishop of *Canterbury* for the time being, they shall by him be so abridged, as he shall thinke meete; and conuenient.

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¶ Authority of Synods.

CXXXIX.

A Nationall Synode the Church representative.

VWhoever shall hereafter affirme, that the Sacred Synode of this Nation in the Name of CH RIST, and by the Kings Authority assembled, is not the true Church of ENGLAND by representation; let him bee Excommunicated, and not restored, vntill he repent and publikey reuoke that his wicked error:

CXL.

Synods Conclude as well the absent as the present.

VVWhoever shall affirme, that no manner of person either of the Clergie or Laity, not beeing themselves particularly assembled in the said sacred Synode, are to be subiect to the Decrees thereof in causes Ecclesiasticall (made and ratified by the Kings Maiesties supream Authority) as not hauing giuen their voyces vnto them, let him be Excommunicated, & not restored vntill he repent and publikey reuoke that his wicked error.

CXLI.

Deprauers of the Synode, censured.

VVWhoever shall hereafter affirme, That the sacred Synode assembled as aforesaid,
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was a company of such persons as did conspire together against godly and religious professors of the Gospel; and that therefore both they and their proceedings, in making of Canons and Constitutions in causes Ecclesiasticall by the Kings authority, as aforesaid, ought to be despised and contemned, the same being ratified, confirmed, and enioyned by the said Regall power, Supremacie, and Authority: let them bee excommunicated and not restored, vntill they repent and publickly reuoke that wicked errour,



E of our Princely inclination and Royall care for the maintenance of the present Estate and Government of the Church of ENGLAND, by the Lawes of this our Realme now settled and established, hauing diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed vpon, as is before expressed; and finding the same such as Wee are perswaded will be very profitable not only to our Clergie, but to the whole Church of this our Kingdome, & to all the true members of it (if they be well obserued) Haue therefore for Vs, our Heires, and lawfull Successors,

Successors, of our especiall Grace certaine knowledge, and meere Motion giuen, and by these presents doe giue our Royall assent according to the forme of the said Statute or Acte of Parliament aforesaid, to all and euery of the said Canons, Orders, Ordinances and Constitutions, and to all and euery thing in them contained, as they are before written.

And furthermore We doe not onely by our said Prerogatiue Royall, and Supream Authority in causes Ecclesiasticall ratifie, confirme & establishe by these our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and euery thing in them contained, as is aforesaid, but do likewise propound, publish & streighely enioyne and command by our said Authority, and by these our Letters Patents, the same to be diligently obserued, executed & equally kept by all our louing Subiects of this our Kingdome, both within the Prouince of Canterbury & Yorke, in all points wherein they doe or may concerne euery or any of them according to this Our will & pleasure hereby signified and expressed, & that likewise for the better obseruation of them, euery Minister, by what name or title soeuer he be called, (shall in the Parish Church

Church or Chappell where he hath Charge, read all the said Canons, Orders, Ordinances and Constitutions once euery yeere vpon some Sundaies or Holy dayes, in the afternoone before Diuine Service, diuiding the same in such sort, as that the one halfe may be read one day, and the other another day, the booke of the said Canons to be provided at the charge of the Parish betwixt this and the Feast of the Natiuity of our Lord God next ensuing: Straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiasticall iurisdiction within this Realme, euery man in his place to see and procure (so much as in them lieth) all and euery of the same Canons, Orders, Ordinances and Constitutions to be in al poynts duely obserued, not sparing to execute the Penalties in them seuerally mentioned, vpon any that shall wittingly or wilfully breake, or neglect to obserue the same, as they tender the Honour of God, the Peace of the Church, tranquillitie of the Kingdome, and their duties and seruice to Vs their King and Souereigne.

In witnesse, &c.